# TEACHERS' NOTES

ON

# ST. PAUL AND THE FIRST CHRISTIAN MISSIONARIES

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MT. TABOR
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PEREA
JORDAN R.
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BETHABARA ?
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# TEACHERS' NOTES

ON

## St. Paul and the First Christian Missionaries

PREPARED BY

THE SUNDAY SCHOOL COMMISSION

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# PREFACE.

The following Notes have not been written with the fulness of a complete commentary or exposition. Their object is to suggest. These Studies in the Life of S. Paul and the First Christian Missionaries are intended to touch upon certain salient points in their work, but the historic connection should be kept closely enough to give the Scholar a fairly comprehensive idea of the Apostolic Age. The first step in securing this result for the pupil, is for the teacher to have a knowledge of the Book of Acts as a whole. Such knowledge must begin with reading of the entire book, and then the history of the period, with its geography, and the general condition of the Roman world at that time. This will make the Book something more than a succession of detached incidents. The content of each of the following *Studies* will depend largely on the clearness with which the teacher has caught the general movement of the age and the spirit of the early Church.

1. Each Lesson, or Chapter, should stand out clearly marked as a whole. It is not the multiplicity of details so much as the concrete and definite truth represented in the chapter that must be seized and mastered.

2. These Notes should be supplemented by the largest information obtainable. One cannot know too much. But even the fullest knowledge is useless in teaching, if we do not know what to leave out. We can easily flood the lesson with so much information and detail that the pupil is left with practically nothing definite.

3. Again, the great point in historical studies, is to secure such a living picture of the man at his work that he becomes to us a reality. The Teacher will find useful such questions as, *e.g.*, "Name the traits of S. Paul's char-

acter that stand out in this story," or "What do you think was the character of the Church at Philippi?" or "Contrast S. Paul's work at Athens with that in Corinth." These questions are important because they involve just this effort at realizing actual events and characters.

4. Let me urge the importance of a Teachers' Training Class; a well selected Reference Library; the resolute insistence by the Teachers themselves upon thorough work and a high standard. Honest work by the pupil, will, in the average case, follow honest work by the Teacher. A careful study of the "Directions for Teachers" will richly reward the Teacher who wants to do good work and is willing to pay the price.

The following books, in addition to those mentioned at the close of "Directions to Teachers," will be found helpful.

*Pastor Pastorum* (H. Latham). James Pott, New York.

*Catholic Religion* (Vernon Staley). E. S. Gorham, New York.

*Twentieth Century New Testament.* F. H. Revell Co., New York.

PASCAL HARROWER,
*Chairman of the Commission.*

## LESSON CHAPTERS AND SCRIPTURE PASSAGES. PART I.

### I.—THE FOUNDING AND GROWTH OF THE EARLY CHURCH.

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CHAPTER IX. Saul's Years of Preparation and Waiting: Damascus, Arabia, Jerusalem, and Syria (Gal. 1:13-24; Acts 9:19*b*-31; 11:19-30).

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CHAPTER XX. S. Paul's Defence from the Castle Stairs: His Address to the People (Acts 21: 37-40; 22: 1-29).

CHAPTER XXI. S. Paul Before the Sanhedrim: A Jewish Court of Law (Acts 22: 30, 23: 11).

CHAPTER XXII. The Plot and the Escape: Persecution (Acts 23: 12-35).

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### IX.—ROMAN CAPTIVITY AND CLOSE OF LIFE.

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CHAPTER XXIX. S. Paul's Companions: True Friendship (selected passages from Acts and Epistles).

CHAPTER XXX. S. Paul's Triumphant Faith: Hardships and Sufferings (selections from I. Cor. 4; II. Cor. 11; 12; Gal. 6; Rom. 8).

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### X.—SUMMARY OF S. PAUL'S LIFE AND WORK.

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CHAPTER I. Summary of the Work Accomplished by the Apostle Paul: An Intense Life.

## DIRECTIONS FOR TEACHERS.

The subject of this course of Lessons is S. Paul and the First Christian Missionaries. They are designed for pupils who are in the period of hero-worship (about 14 to 19 years old), and are beginning to understand and practise self-sacrifice. The key-note of the Course is found in our Lord's parting command to His disciples; and the Lessons will naturally be of most profit to those who come fresh from the study of The Life of Christ.

The plan of the Course calls for several kinds of definite work on the part of pupils and teachers, as follows:

1. The memorizing of a hymn, or collect, or passage of Scripture. While many classes may not be able to memorize all the passages suggested, all can and should memorize something for each Sunday's Lesson; but the work of memorizing should never interfere with the study of the Lesson, and should be left for the end of the hour in class.

2. The Collection and Study of Pictures, and the detailed Study of Maps, both of which are indispensable, as a means of giving life and reality to the study of the text.

3. Review Questions for Rapid Oral Answers, the purpose of which is four-fold: to aid memory through repetition: to test knowledge: to aid thought by grouping related facts: and to prepare for the next lesson.

4. Review Question at the end of each half year, designed to give a survey of the whole subject, to emphasize essential facts, and to group them in such a way as to aid comparison and to bring out meanings.

5. Questions for Home Study, calling for written and oral answers, both of which should be prepared before

entering the class. The written answers should be entered in a Blank Book, adapted for the purpose, or on Sheets of Paper and filed in Covers, or in the Text Books themselves in the blank spaces between the questions. They should be examined and corrected by the teacher, and preserved carefully by the pipils. It is essential to the success of the first and second of these plans, and it is desirable in any case, that the answers themselves embody enough of the questions to form independent and intelligible statements, when standing alone. Thus if the question reads: "What gift did the Master promise His disciples?" the answer should be: "The Master promised His disciples the gift of the Holy Spirit." If this is done in every case, the answers and questions of a lesson will form a readable and connected account of the subject in hand.

Some of the questions, *e.g.*, those requiring the telling of a story, involve answers too long to be written out. These should be carefully prepared for oral recitation in class.

6. The Questions for Discussion are of two kinds: those too hard to be answered without help; and those that are the proper subjects of discussion. The answers to all these questions, when decided on, should be written out by the pupils.

7. Under the head, Questions for Further Study, are placed (1) those that cannot be answered by all pupils; (2) those which, while they are interesting and important, cannot be properly inserted under the preceding heads without sacrificing the unity of development. Such questions may be given as special assignments to individuals or to groups.

It is only too well known that Sunday School Lessons

often fail of producing the clear and definite effect on the mind and character, which teachers and parents desire, and which the earnest efforts of both might seem to deserve. In this Course of Lessons, efficiency is sought, partly by assigning to pupils definite tasks, which are within their power and adapted to their stage of development; and partly by concentrating the attention in each lesson on some one main point. It will not be forgotten by those who use this Course that no scheme of lessons, however definitely planned, can take the place of the teacher. Printed questions and other helps at best only prepare the way for the direct influence of the teacher in moulding the character and influencing the lives of his pupils. There are many questions of the greatest interest and moment, which cannot be formulated by a Committee and printed in a book. It is the privilege of the teacher to deal with matters of the heart and life, at the psychological moment, when the hearers have ears to hear, and when that which is said can come straight from the lips and heart of the teacher.

## SUGGESTED BOOKS OF REFERENCE.

For the advantage of teachers and pupils, who may have access to books from Public or Private Libraries or may care to purchase such, a list of books bearing on the Life of S. Paul and the early Church Missionaries is appended below:

Stalker's *Life of S. Paul.* Revell. Cloth, 60 cts. list.

Conybeare and Howson's *Life of S. Paul.* Scribners. Cloth. $1.50 list.

Dean Farrar's *Life and Words of S. Paul.* Dutton. Cloth, $2.00 list.

*The Many-Sided Paul* (Rev. G. F. Greene). Westminster Press. Cloth, 75 cts. net.

Ramsay's *S. Paul, the Traveller and Roman Citizen.* Putnam. Cloth, $3.00 list.

Taylor's *Life of S. Paul.* Harper Bros. Cloth, $1.50 list.

*S. Paul and His Missions* (Abbe Fouard). Longmans. Cloth, $2.00 list.

*The Messages of the Apostles* (Stevens). Scribner's. Cloth. $1.50 list.

*The Apostolic Age* (Bartlett). Scribner's. Cloth, $2.00 net.

Weed's *Life of S. Paul.* Jacobs. Cloth, 60 cts. net.

*Paul of Tarsus* (Bird). Scribner's. Cloth, $1.50 list.

*Tissot's Pictures of the Holy Land,* etc. McClure.

*The Combination Bible.* Authorized and Revised, Aids, Maps, Pictures, Concordances, etc. International Pub. Co. $1.75 net.

## SUGGESTIONS AS TO PICTURES.

Even in an advanced text-book, pictures very often will be found helpful in making the lessons real. It is to be regretted that in some cases, pictures are not to be found in cheap form, but can be secured only from books, etc. For some of the lessons, no good illustrations exist.

All of the pictures and books here mentioned may be obtained from the Sunday School Commission, 29 Lafayette Place, New York, or from the dealers indicated, as publishers of the pictures.

Geo. P. Brown, Beverly, Mass.

Perry Co., Malden, Mass.; David Cook, 146 Fifth Avenue, New York.

Wilde Pictures, Ward & Drummond, 7 West Nineteenth Street, New York.

Am. S. S. Un., Chestnut St., Philadelphia, Pa.

Heidelberg Co., Philadelphia, Pa.

Cosmos Picture Co., 296 Broadway, New York.

Harper & Bros., Franklin Square, New York.

Eliott (Church Economist), 111 Fifth Avenue, New York.

The Brown, Perry, Am. S. S. Un., Heidelberg and Wilde Pictures sell at 1 cent each, 120 for $1.

The Cosmos Pictures sell at ten for 25 cents, 50 for $1.

The Eliott Pictures sell at 100 for 50 cents.

I.—The Ascension. Raphael Mengs. Wilde 275.

II.—Jerusalem from Mount of Olives. Brown 797.

III.—S. Peter and S. John at the Last Supper. Da Vinci. Detail. Brown 1781.

IV.—Gate of S. Stephen, Jerusalem. Harper Print 18754; Wilde 299.

V.—

VI.—Jaffa, the House of Simon. Wilde 302.

VII.—S. Paul, Raphael. Brown 626.

VIII.—Saul's Conversion. Gustave Doré. Weed's Life of S. Paul, p. 62. Jacobs.

IX.—Damascus. Weed, p. 65; Wilde 310; Tristram's Landscapes (London).

X.—Antioch, Cyprus, etc., in Weed.

XI.—Lystra in Weed's Life: Wilde 266; Derbe, Iconium, etc., in Weed.

XII.—Jerusalem, three views in Tristram's Landscapes.

XIII.—Philippi in Weed.

XIV.—S. Paul at Athens, Raphael. Wilde 285. Acropolis, Perry 1612. Tristram.

XV.—Corinth, several views in Weed.

Note with regard to Pictures. Weed's *Life of S. Paul* (Jacobs) is quite replete with good half-tones, illustrative of the Lessons. It sells at 60 cts. net. Tristram's *Landscapes of the Bible* (London), has over 50 views in colors, with description of each. It sells at $1.00 net.

In general it is well to distinguish types of Pictures available. The following analysis is given as a guide for selections from catalogues.

**A. Old Masters.**

(*a*) Spirit of devotion, striving through imperfect handling of their art.

(*b*) Complete mastery of art. Use of neighbor types (as with Tissot).

(*c*) Dutch Pictures. Use of types, costumes, portraits, and home scenes.

B. Modern Paintings.

The rendering of Bible Concepts in more modern style as to features, costumes, etc., Tissot and others. Modern German, French, English, and American art. Photographs of scenes, etc.

Mac Coan's *Holy Land in Geography* (Revell, 2 vols., cloth, 2.00) will give the best plain, outline, and relief maps of the Holy Land now available for reproduction in Class Work.

The new catalogue of the New York Sunday School Commission has a large and exhaustive collection of single Maps.

# I.

# THE FOUNDING AND GROWTH OF THE EARLY CHURCH.

CHAPTER I.

# Our Lord's Parting Command.

*Preparations for Obeying It.*

Lesson Passages: Acts 1:1-26; 2:1-36.

The Questions for Rapid Oral Answers lie on the surface of the story, and need no special notice here. The point of this Chapter lies in the fact of a certain definite standard of preparation which our Lord laid down for His Disciples in view of their future work. Let me urge on the Teacher the great value of a book by H. Latham, *Pastor Pastorum*, which finely studies the method of our Lord in training His Apostles. (See Chapter IX.) The great work they were to do was that of bearing witness, telling what they had seen and heard. The reason why the Gospels are so simple and full of narrative, is because facts are the ground-work of faith. S. John and S. Peter both emphasize this: I. John 1:1-3; II. Peter 1:13-18.

The Church follows this in the Apostles' Creed. Here she does not philosophize or define the truth in abstract terms, but in the simplest possible language, states the essential facts of Christianity. S. Paul follows the same method, and probably his sermons or popular missionary teaching dwelt very fully on the story of the Lord's Life. His great aim was to make the Life of Jesus stand out before the world in the most realistic distinctness.

*Question* 8 is intended to draw out from the pupil the clearest statement he can make of these elementary

facts connected with Christ's last instructions to His Apostles.

The coming of the Holy Spirit was the coming of the power of God upon these men who had known Jesus. It is a marvellous refreshing of their memory. Things they had not fully understood or had overlooked, now became vividly clear. They felt this strange overwhelming sense of the meaning of Christ's words, His deeds and the spirit of His life. For remember that very often we fail to realize what things mean until we leave them. Children realize the words and love and service of their parents when they have lost them. These men had lived for three years with the greatest and most wonderful Teacher and Friend. They had seen Him do, and had heard Him speak, every day, and then had seen Him alive again after dying on the Cross, and can we wonder that there should have fallen on them the power of God's Spirit with such power as to utterly change their lives? How it sharpened memory! How it cleared away doubt and hesitation and fear, and made them feel able to face the world with calm confidence. They knew what they knew. S. Peter in his sermon was going over familiar ground of Jewish History, and he based his argument on facts which these Jews could not deny.

It is the object of this Chapter to make the pupil feel the importance of knowing the plain facts, before he can feel the power of those facts. He is to know before he can be a witness.

CHAPTER II.

# The Early Days of the Church.

*The Daily Life of the First Christians.*

Lesson Passages: Acts 2:37-47; 4:32 to 5:11.

The Teacher would do well to bring to the Class a School Atlas, and let the pupil compare by actual test the relative size of Palestine with other familiar sections, like Vermont, New York, etc. You can put almost five Palestines into the State of New York.

Palestine is a very beautiful, picturesque country. The Jewish race to-day numbers not over 15,000,000. It is a race of tremendous vitality, and here in the United States it exercises a large influence. This we must recognize frankly. And for that very reason there is no country where Christianity should study the history of that remarkable people with greater sympathy and insight. The world owes to them the largest possible debt.

The wonderful conversions of the Day of Pentecost came as the direct result of the Spirit of God that had seized upon these men, and given them overwhelming power and enthusiasm. Most of those converted that day had known and seen and heard Jesus of Nazareth. It needed but the influence of these disciples, telling with straightforward and eager hearts, the story of the Christ whom all men knew for His sincerity and holiness, and the divine ministry of His life, to awaken floods of repentance and shame, and three thousand on that day confessed faith in Him.

The daily life of the Apostles was open to the world: they worshipped in the Temple, they told their story; they threw into a common treasury their separate incomes, and, often, all their possessions, and then they helped each other according to each one's need. Just as in some great strike all men live from a common fund, so here. It was a plan by which to meet temporary emergency or conditions of things.

NOTE.—A man owning property was not obliged to give his principal. Ananias and Barnabas did so, but this was not generally done. Ananias could have kept his own possessions without blame. All that was expected was a free sharing of each man's income or living with others who had less than he or nothing. It was a common use of money, not a part ownership. There was nothing communistic about it.

Ananias was guilty of false representation. He simply lied in act, and assumed to be what he was not. Many of these first converts were very poor, some of them were only temporary residents in Jerusalem, staying on after the Passover, without money for long-continued residence —and so the condition was purely local.

This brotherly fellowship was the outcome of a common love and faith. It was intensely personal and sympathetic. The difference between personal charity and official charity is this very element of personality. A small gift given in love, is often more helpful than a larger one given without interest in the one assisted. The great lesson for us in this early Christian brotherhood is its beautiful personal interest. Self was forgotten and each thought of his brother.

CHAPTER III.

# The Defenders of the Faith.

*The Courage of S. Peter and S. John.*

Lesson Passage: Acts 4: 1-30.

The pupil must tell this story and all such, in his own language. It would be well to secure a picture of this incident, and let that aid in getting a vividly told narrative. Remember that the painter is trying to put the scene in the most realistic color and form. He studies all the adjuncts the place, the faces and dress of the actors, the hope and fear on the cripple's face, the different faces gathered about, their mingled feelings; anger, wonder, dread, hatred, incredulity, sympathy, half-belief, hope—all the emotions that play on the face of such a crowd.

Again, get a complete idea in your own mind of the Temple itself—so that you can draw with your pad and pencil the general arrangement of the vast Temple Court, and the main parts of the Temple itself,—the Beautiful Gate, its location and a general description of it. This was the place where the lame man had been laid these many years, just as in Italy you see beggars crowded about the doors of churches and Cathedrals. He had been there so many years that everybody knew him. There could be no concealment of the fact. (*cf.* "The Temple," Edersheim, p. 25.) Note picture of Temple in Appendix.

In working out this chapter, it would be well for the teacher to arrange in opposite groups the various parties involved. The pupil will, in this way, get a more graphic setting for the trial referred to in Acts 4.

*Questions* 9-12 are asked for this reason, using modern terms in order to place the entire incident vividly before the scholar.

*Question* 13 is interesting. The leading voice is S. Peter's, but in verse 20, we find a phrase used afterward by S. John in his first Epistle, "that which we had seen and heard," and it was very likely S. John himself who used it on this occasion. In verse 11 we find another phrase of S. Peter's and repeated by him in his first Epistle, chapter 2 : 6-7. Both these men here claimed to be simple witnesses to certain facts. They did not argue or explain, but simply stated what lay open and before the entire world. The defence of S. Peter fell back upon three things: the authority of Jesus; the claim that Jesus was the Messiah foretold by the prophets; and that through Him the entire world was to be saved. He here passes out beyond all race barriers.

## III.—For Discussion in Class.

These questions for discussion in class are very important. One of the finest things a teacher can do is to train himself for just such free and suggestive talk. It is well to remember that teaching is something more than a monologue, a lecture. In some classes, you may have noticed, you seldom hear more than the teacher's voice. Avoid that mistake. Study how to be *suggestive*, how to draw out the pupil. Here, for example, are questions bearing on the various points: the feelings of the rulers and Elders; what is admirable in conduct and character; the Peter of this trial compared with the old Peter.

This gives opportunity for tracing motives, impulses, prejudices; narrow and persistent hatreds, dislikes, fears.

Every day these same qualities and traits, these very same prejudices and intense opinions, are at work all about us. and so it becomes important for us to see things as they are in such a story as this, in order that we may guard against the same errors ourselves.

# S. Stephen.

*The First Martyr for the Truth.*

Lesson Passages: Acts 6:9-15; 7:54-60; 8:1-4.

The *Home Study Questions*, 7-16, are easily answered. It should be possible for the average pupil to answer them readily from a careful reading of Acts 6. Try to impress upon the scholar that it is no harder to do this with a Bible story than it is, *e.g.*, with some book he has read, like *Ned in the Block House*, or Scott's *Ivanhoe*, or the story of the blowing-up of the "Maine." The inner heart of this story of Stephen is full of superb courage and intellectual power. He stands out in the life of the early Church with a wonderfully fine, fascinating beauty. Recall, for illustration, the famous speech of Patrick Henry, the young Virginian patriot—and how the fiery eloquence of his words swept like a flame of hope and faith through the colonies. You could not have kept back the American Revolution after his splendid appeal, "Give me liberty or give me death!" There is something glorious and beautiful in such souls as Patrick Henry and S. Stephen. They startle the world and inflame the hearts of men. They make other men ashamed of their cowardice. They compel others to see and feel the truth as it is.

### III.—For Discussion in Class.

Let the scholars read, for comparison, the accounts of the trial of our Lord as told in S. Matthew 26:57-67, and

S. Mark 14: 53-65. False witnesses were secured in both cases. But the notable outward difference is in the silence of Christ and the eloquent self-defense of S. Stephen. Note, however, that the Trial of our Blessed Lord came at the end of three years' public ministry, while S. Stephen was a young and comparatively unknown man who had been perhaps for a year or two a follower of Christ. It was the part of S. Stephen to bear witness to his Lord, and to defend himself from an unjust charge of heresy. All his intense devotion to the old Faith of his fathers came out. And he claimed that Christ had given to that Faith the only true interpretation and fulfilment.

But in the Trial of Christ, He would utter no defense. He knew that it was not a question of justice and truth, but a question of evil-hearted denial of His own life and words. He knew also that He could not save the world by a brilliant self-defense, but must save it only by His Sacrifice and Cross. So He would not defend Himself, but silently, lovingly, and with a heart of infinite compassion went forward to His fate. That was the only way.

Make the distinction. It is worth while and very necessary. *Question* 20.

Christ was a Revealer of God's truth and love: S. Stephen was a man who was saved by Jesus Christ, and now bore witness to his faith.

Christ was dying in order that thus He might open up a way for sinful men out of their sin and ignorance back into the Eternal Love and forgiveness of the Father: S. Stephen was a Martyr, a Witnesser, to this love of God in Christ.

Martyrs there have been from the first till now. James

Russell Lowell's poem, *The Crisis,* finely tells this. Wherever a man bears witness at cost of self-sacrifice, to the truth of God, there is a martyr. He may not die. He may only suffer hatred, dislike, cruel criticism, but he is a martyr.

But we commonly use the word of those whose witness-bearing means actual suffering, or serious sorrow and struggle, something that costs more than ordinary faithfulness.

Run over such names as these: S. Francis Xavier, Henry Martyn, Livingston, Coleridge, Patteson; such lives as Lincoln and Howard and Savonarola and Huss.

The youth who to-day takes his stand on the side of some unpopular cause, and bears steadfast witness to the truth, and does it calmly and without fear, he has in him the spirit of the martyr. The world will always need men and women who are simply faithful to the duty and truth God shows them. It is after all not necessary that we do some great and wonderful act, but that we be absolutely true and obedient to the right for right's sake. There is nothing self-conceited about such a work and life. You may not be famous, but you may be truly good and faithful.

Note certain points in this story of S. Stephen:

1. He taught that the new Faith of Jesus was to take up and complete the work which the Jewish Church had begun. Its old sacrifices were to pass away. This is true. For 1900 years, nearly, not a sacrifice has ever been offered on a Jewish altar.

2. He went over the history of the Jewish people. He showed them how imperfect and full of ignorance and wrong it had been; how wilful and stiff-necked and ob-

stinate; how again and again they had maltreated God's prophets, and how now they had put to death Jesus, who was the very Messiah the prophets had foretold.

3. This roused them to fury, and cut them to the heart. They felt the possible truth of his terrible indictment, yet they were so enraged that they hurried him outside the city, and stoned him to death.

4. The Vision of Christ fell upon his eyes as he died, and his last words were a prayer for the forgiveness of his murderers.

5. Close by stood a young man named Saul, holding the garments of those who stoned the martyr. But Saul never forgot this day. It burned itself into his very soul, and the heroism of Stephen became, later on, one of the great inspirations of his own heroic life.

CHAPTER V.

# The Conversion of a Gentile.

*S. Philip and the Ethiopian.*

Lesson Passages: Acts 8: 15-13 and 26-40.

Chapters 6, 7, and 8 of the Book of the Acts describe he appointment and ministry of the Deacons. These men vere ordained to a ministry of social service, but this car-ied with it such opportunity for meeting people, that ome of them began to tell the story of Jesus and so became listinguished as Missioners or preachers.

Notably, Stephen and Philip were of this number. The martydom of Stephen was the signal for a fierce per-ecution of Christians. Saul, the young Pharisee, was ne of the most gifted and brilliant men of his age, and vould have risen to the highest distinction as a teacher nd rabbi. He was splendidly educated, a man of superb ourage and address. He was, therefore, especially qual-fied to meet the Gentile world on its own ground. He ad remarkable skill in dealing with men of all conditions, nd possessed that intellectual and spiritual sympathy vhich enabled him to treat with the various religious and hilosophical beliefs of his time with singular insight and visdom. There was nothing of the narrow zealot about he great Apostle. He shows constantly in his after life he influence of S. Stephen. The young Deacon and Mar-yr accomplished a wonderful work for Jesus Christ by is trial, his self-defense, and his death. Humanly speak-ng he deserves the honor of S. Paul's conversion, and his reat speech was the prophecy of S. Paul's own teaching.

The story of S. Philip in Samaria is very simple. This Missionary visit was in direct obedience to Christ's command. The Lord seemed to cherish a very tender memory of His own visit to Samaria, when He sat by Jacob's well (S. John 4:4-26) and talked with the woman and later with her friends—*cf.* Edersheim (*Life of Jesus,* Vol. I. pp. 398-403).

This visit of the Apostle to Samaria is interesting in connection with the Rite of Confirmation.

The work of Philip in Samaria was ended, and now he was directed by the Spirit to go southward. The treasurer of the Queen of Ethiopia was returning from Jerusalem. He was a convert to Judaism, *i.e.,* a proselyte. He was studying Isaiah's prophecy of the Servant of God, in Chapter 53. Had he heard, when in Jerusalem, of the life and work of Jesus? Very likely he had, and this prophecy had no doubt been applied to Jesus by some of those with whom he had conversed. A man of his intelligence, especially one who was a convert to the Jewish religion, would be all the more likely to attach importance to any new interpretation of the prophecy, and be interested in any fresh religious movement.

He was thinking over these questions when S. Philip met him, and when S. Philip had carefully gone over the whole story of Jesus, His life and death, he became convinced and confessed his faith in the Christ, and went back to Ethiopia a Christian believer.

*Questions* 14 and 15 are not difficult. They refer to certain facts as to the Treasurer, his office, his country, his relation to Judaism, his character, his spirit of inquiry, open-mindedness, promptness of action. Such qualities are admirable. They tell us in this case that we

are dealing with a man of fine spirit, of large intelligence and force of character.

### III.—For Discussion in Class.

Philip's character stands out in a very charming light in this story. Let me urge on the teacher the importance of analyzing this in the clearest way. Try to put it in everyday language, just as you would the character of Brooks or Lincoln or McKinley or Gladstone, or any other you prefer. Philip was evidently a very earnest, enthusiastic man, quick to act, ready of speech, sympathetic, and attractive to other people. There was in this Ethiopian an instinctive trust in the young stranger, and in Philip an instinctive insight into the Eunuch's perplexity.

*Question* 19 is important. It bears on this very thing a teacher is doing with his pupils. Read, for example, Isaiah 53. How does it impress *you?* How does it *speak* to you? Imagine yourself never having heard of Jesus till to-day, and then how would Isaiah's words impress you?

Remember that God has left those old prophecies and the story of Christ's life in the human words of the Gospels—so that you and I can ourselves read them, just as this Ethiopian did. For illustration: a poor heathen woman found one day, years ago, a fragment of a page of the New Testament, containing some words of Jesus, "Come unto Me, all ye that labor and are heavy laden and I will give you rest." For years she cherished this torn page. Its words brought strange peace. Finally, after many days, she met a Missionary who told her of the

Christian Faith, and lo! she found that it was the same as this word of divine love had hinted to her.

*Are men inspired to-day?* Yes, in a most wonderful sense. God inspired men long ago, and the divine life has gone on from soul to soul. Life grows from life. Truth is fed from Truth. God's Word to man now is possible because He spoke to man yesterday. It is because we can ourselves hear and know God, that Religion to-day is possible. The authority of God is real in the world to-day, not because men are simply learning His truth by rote, but because He speaks to *us, now,* with a living word.

# The Widening Field.

*S. Peter's Vision.*

Lesson Passage: Acts 10: 1-48.

The last chapter showed the passage of Christianity from Jerusalem out into Samaria, and then down into Ethiopia by the conversion of the Treasurer of Candace the Ethiopian Queen. This was hastened by the fierce persecution in Jerusalem. But suddenly this persecution was met and stopped by a counter persecution of the Jews by Caius Caligula, the Emperor of Rome. He ordained that divine honors should be paid him throughout the Empire. To this end he ordered that his statue should be set up in the Holy of Holies of the Jewish Temple. This sacrilege struck terror into the hearts of the Jewish people. Finally, to avoid a horrible war, Caligula withdrew his decree. But the result of this excitement was the dropping of the persecution of the Christians. Meanwhile the Apostles pressed their work with greater vigor. S. Peter was particularly active in visiting the little congregations that had been formed, and confirming those who had been converted.

This chapter tells of his mission to Cornelius. Cornelius was a broad-minded, reverent man, a Roman officer. He was generous, public spirited, a devout convert to the Jewish Faith. Was he the same as that centurion whose servant had been healed by Christ? [S. Matt. 8: 5-13; S. Luke 7: 1-10.] It would not be strange. However,

he was a just and prayerful man, and he had a vision, and forthwith sent for S. Peter.

S. Peter was stopping at Joppa with a Tanner named Simon. Simon's business was one that involved the handling of dead animals of various kinds, in ways naturally repellant to a Jew. S. Peter's vision, like many of our dreams, was no doubt suggested by this business which he saw going on daily. It was therefore a very striking lesson of the large and many-sided truth of Christ, and the all-embracing brotherhood of the new Faith.

In Chapter V. we saw how God spoke to Philip and the Eunuch. So here to the Centurion and to Peter God spoke in the same way. Both men were reverent, earnest, open-minded. Such men hear the word more clearly than others. They are more sensitive, quicker to respond. "The great difference between God's children and ordinary people," said John Keble, "is, that God's children are always ready to take God's hints." God says "I will guide thee with Mine eye." "Bit and bridle for the horse and mule, but the Father's eye is the children's guide," said Aubrey Moore. This is as true to-day as it was then.

Note this in its real practical meaning.

There could be no hope whatever for the world if there were not a constantly increasing capacity among men for hearing God's voice.

Do you think the world could go back to the customs of the Roman Empire, to-day? Do you think the world could, by common consent, set aside the teaching of Jesus Christ and obliterate His worship? Do you think it possible for any man to rise in the Senate of the United States and propose a policy that should openly and avowed-

ly oppose the principles of Christianity? Is it not in fact the secret of the influence of Tolstoi in Russia, that he has forced into the foreground the FACT of Jesus Christ?

This same is true in a thousand ways. The most apparent thing in our modern world is, that, whatever differences in religious opinions men may cherish, the one supreme FACT is Christ Himself.

Now why is this? Simply because the work of Jesus has been for nearly 2,000 years, that of educating and developing the heart of man so that he is becoming more and more sensitive to the Heart and Truth of God. The world is better to-day than it was when He appeared. If He came to the world now, He would find more people able to understand and follow Him.

## III.—FOR DISCUSSION IN CLASS.

When S. Peter went to Cæsarea, he was careful to take with him "certain brethren from Joppa." He knew very well that his visit to Cornelius would be likely to raise questions—and it was well to have witnesses. There were many among the early Christians, especially in Palestine, who found it impossible to look with any tolerance on the Gentile world. These people were a very disturbing faction in the young Church. S. Peter understood this, and therefore took no chances. He proposed to have someone beside himself to make report of this strange visit to a Roman soldier. He had learned his own lesson in the vision (Question 21) and personally had no doubt that Cornelius was as worthy of Christ's love as the most orthodox Jew.

*Questions* 23 and 24, with Gal. 2:12, open up an interesting chapter in S. Peter's life. Some 16 years after

this S. Peter was in Antioch. S. Paul was then in the midst of his superb missionary career. There had grown up a strong sect of narrow Jewish Christians who held that a Christian must first recognize certain Jewish customs like circumcision. It was the old Jewish narrowness cropping out in the Christian Church. S. Paul condemned it *in toto,* and rebuked it with magnificent courage and power. Here in Antioch the question came up. S. Peter had been very friendly with the Gentile Christians until certain Jewish believers came up from Jerusalem, when a kind of cowardly fear struck him, and he went over to the Jewish faction. He had a certain streak of fear in his nature, which showed itself in the denial of his Master, and had never been thoroughly overcome. Many a man, strong and splendidly capable, has this same stain of cowardice. It shows in boys and girls, in good Christian people, in statesmen and politicians, in people in society and business—just this trace of cowardice, this dread of standing alone against others, this lack of calm, steady, unfaltering fidelity to our real convicition. This was S. Peter's fault. He was a noble type, but not the noblest. S. Paul was the great leader. S. Peter was the first to break through the Jewish bigotry and deliver Christianity from becoming a mere sect of the Jewish Church. But it demanded the larger intelligence, the more original and creative mind of S. Paul to carry out the world-wide mission of Jesus Christ, and spread the arms of the Cross so wide as to embrace the world.

# Saul of Tarsus.

*Roman Citizen, Pharisee, and Persecutor.*

Lesson Passages: Acts 21:38, 39; 22:3-5; 26:4-5; 7:58; 8:1-4; 22:25-28.

For Tarsus, consult Smith's *Dictionary of the Bible;* Farrar's *Life of St. Paul,* Vol. I., p. 21. It was a distinguished city, beautifully located on the river Cydnus, elegant in its architecture, a place of culture and wealth, and an important centre of trade. "On the coins of the city, she is represented as seated amid bales of various merchandise" (Farrar). In this city, which was a small world-capital, with its cosmopolitan life, young Saul came into touch with the world of his time in a many-sided fashion. His family was evidently in very comfortable circumstances, if not actually wealthy. He was moreover a Roman citizen, not recently made such, but inheriting his citizenship from several generations. His ancestors may have belonged to a Jewish colony planted there under Antiochus IV., 175 B. C. He had a pride in this ancestral dignity as a Roman citizen, only less pronounced than his pride of race, just as a Seligman or a Rothschild may take honor not only as a Jew but as American or Frenchman. He was therefore a cultivated Roman citizen, speaking his Greek and, possibly, Latin, as well as the Hebrew language. This strain of world-citizenship in St. Paul was very strongly marked. It will make plain many things in his character and work if we remember

this fact. S. Peter was an intensely sincere and earnest Jew, not narrow, but yet without the advantage of broad culture. S. Paul was, on the other hand, a very highly cultivated Jewish scholar, with profound devotion to his national faith and national hopes, but he was also a man of great world-empire, familiar with its imperial ambitions, its tremendous force and accomplishment, and versed in the culture and art of Greece, which had spread through all that Roman world. He went to school in Tarsus and then took his university or professional training in Jerusalem. He was a Hebrew sprung from Hebrews, and destined to win a famous place in the Jewish world.

*Question* 13. The learning of a trade was common then, as it is to-day among strict Jewish families, and does not imply poverty on the part of his family.

His father was no doubt in fairly affluent circumstances. But when his brilliant son became a Christian, he felt that he had suffered an unpardonable insult to his family and race, and so cut him off completely and banished him from home.

Read Philippians 3:8: "For whom I have suffered the loss of all things and do reckon it all the merest refuse, if I can but gain Christ."

Saul, the apparent apostate, deserved ostracism and received it, and yet the loss of everything the world counts of value seemed to him a small price to pay for the love and truth of Christ.

*Question* 15. This picture can be filled out somewhat. He had been a faithful, high-minded son. Phil. 3:6 tells us frankly the integrity and fidelity of his earlier life, blameless in his religious duties, complete in his devotion to his race, his family, his faith.

Then take his conception of a son's duty, Eph. 6 : 1-3. But notice Eph. 6 : 4, where he warns fathers against provoking their children to wrath: "Do not irritate your children," he says, "but bring them up with Christian training and advice." Was this word spoken out of his own experience at home? Had he been driven with too sharp a rein and bitterly treated in those days when his life came under the influence of Jesus Christ, and he faced the wrath and contempt of his own family?

Religious history has witnessed this very often, we know: a young Jew, to-day, who forsakes his faith for Christianity: a Romanist who becomes a Protestant: a Chinaman who is converted to Christ—and we know that nothing is harder to bear than the ostracism such a step often brings. The ages of persecution and the stories of martyrs are full of such scenes. Very often now, the severest opposition a young Christian endures is from those who are the nearest by ties of blood, but who are out of sympathy with his new resolution and belief.

## III.—For Discussion in Class.

*Cf.* Comments on Chapter IV. at close.

Paul never forgot that he had persecuted the Church of Christ (*Question* 20, *References*), but that bitter persecution has become the measure of his service to Christ. He was the same indomitable, purposeful, aggressive, Apostle, that he had been persecutor in the old days.

(1) It will be well for the pupil to think a little closely about what is called persecution. Persecution almost always originates in an intense devotion to some set of opinions. These are held tenaciously and any other

opinion opposed to these, or calling these in question, is held to be wrong. Young Saul, the Pharisee, had been brought up in the most orthodox school of thought. It was as natural for him to defend his Jewish ideas as it is for a Romanist his, or for a Republican partisan to condemn a Democrat. This is creditable. If we did not believe in anything enough to live for it, or die for it, if necessary, our belief would not amount to a rope of sand. Jesus died for His truth, and so will any true man.

(2) But when we speak of persecution we do not mean simple, intense devotion to what we believe, but we appeal to force, to wilful oppression, to compulsion and overbearing will. When the Pharisees put Jesus to death, they did so out of a cruel purpose to kill Him and destroy His teachings. When, on the other hand, Jesus reasoned with them, taught them, did deeds of mercy and love, and showed them the love of God, He was simply letting His truth stand out side by side with their truth as they understood it.

They appealed to force, to hate, to cruelty. He appealed to love, to gentleness, to mercy, to their reasonable thought.

(3) The spirit of persecution is, therefore, the spirit of unfair, unkind, narrow, and self-willed condemnation. We may not kill people in these days, who do not agree with us. But if we refuse to think them honest, if we condemn them blindly, and judge them with narrow, unkind, unloving hearts, then we are indulging the same spirit of persecution which Saul showed.

All narrow and selfish partisanship is of the essence of persecution. The spirit of Jesus is the spirit of love,

intelligence, sympathy and truth. In the long run this spirit will prevail.

(4) The importance of this intelligent spirit cannot be over-stated. Most parish quarrels over points of ritual or doctrine, or other causes would be impossible if people but served religion with an intelligent and charitable spirit.

(5) It was this that gave S. Paul the remarkable power he wielded in the early Church, and it is the secret of his influence as a teacher of religion to-day.

# The Conversion of Saul.

*Christ's Enemy Becomes Christ's Friend.*

Lesson Passages: Acts 9 : 1-19 ; 26 : 12-20.

It was a long journey of 150 miles from Jerusalem to Damascus, and, travelling at 30 miles a day, it would take nearly a week. A week gives a man plenty of time for thought, and a man of Saul's type is bound to think constantly and earnestly. He had embarked on a bitter mission, and in the long hours the nobler nature of the man was sure to assert itself. One of Saul's characteristics in after years was keenness of memory. He never forgot anything. During these long days and silent, lonely nights his mind brought up the past, and in this interval of enforced rest from persecuting, his mind was driven back upon first principles.

Let us now follow the questions in section

III.—For Discussion in Class.

*Question* 16. It is generally supposed that he never saw Jesus during His earthly life. Possibly so, though we cannot be absolutely sure. But there can be no doubt at all of his familiarity with the story of Jesus. His life and ministry and death were all vivid memories in Palestine. Multitudes of the priests and Pharisees knew every detail of his career. And Saul had been in closest intimacy with these men. His mind was too active and penetrating,

s intelligence too comprehensive and thorough, to make t possible for him to remain in ignorance.

Again: we must remember that in the story of S. Stephen we have but the barest fragment or outline. When we begin to fill out the story, we shall see how prob- was that Saul came into closer acquaintance with the oung Deacon than it first appears. Stephen was a bril- ant, eloquent speaker, and his great speech shows that e must have been a powerful debater. He not only knew ewish history, but he understood the spirit of it, and ll the forces which had worked through it. When Saul nd Stephen met there was certain to be a profoundly nteresting and very remarkable discussion of the claims of hrist. This would have been but natural in days of such xcitement. It is not, I think, indulging in fancy, to peak in this way.

When Saul started out for Damascus he carried with im, therefore, the fullest possible knowledge of the char- cter and work and claims of Jesus.

*Question* 15. We must remember that the vision which came to Saul in the desert road was only the climax f God's dealing with him. Afterwards in describing this vent, he tells us that Christ rebuked him, and said, "It s hard for thee to kick against the goads." Evidently esus is referring to something that had gone before. These "goads" were made up of his own knowledge of Jesus, the tumults and passions of his own relentless per- ecution, the stings of conscience, the sense of having truggled against the light, of bitter hatred, and fierce, arrow zeal, the consciousness that he had been untrue o his own nobler self. No man can persecute goodness without being brought before the bar of his own conscience.

*Question* 17. The Vision brought to him a total change of thought and feeling.

(*a*) His persecution was not born of a love of cruelty, but it was born of a narrowness that could be terribly cruel. Narrow and self-willed opinions are generally associated with an unkind spirit towards those who differ. This is true in religion, in politics, and in life. The *narrow-minded* Churchman is very often glad to see another who differs from him fail, even if it involves suffering. He may call his zeal a love of the truth, but it is not so much a love of the truth as it is a love of his own opinion. This is the spirit which made it possible for Saul to persecute, and think he was verily doing God's will. The Pharisees who killed Jesus, went to the Temple and thanked God that they had gotten rid of an arch-heretic.

(*b*) He knew enough of the life of Jesus to realize at once its absolute beauty, its love, its sweet human tenderness, its wonderful fulfilment of the old prophecies. The moment Saul opened his heart to Jesus, that moment the life of Jesus surged in like a flood upon him. He already possessed the fullest knowledge, his mind was stored with facts, the whole story of the past and of Christ lay open to him, he carried within him the sense of his own unworthiness, and he knew the sin and sorrow of the world: and all that was necessary, was that he should throw himself at the feet of Christ. That act of self-surrender brought peace and the darkness changed to light and all things became new. This was his *"Conversion." Read carefully* II. Cor. 5 : 14-21.

(*c*) His future was not explained to him at the first,

eyond the bare fact that he was to carry to that Roman mpire the truth of Jesus Christ.

His nature was the same in all its splendid qualities. was, in fact, because of these very qualities that Christ alled him to his apostleship. The early Church needed he culture, the world-wide sympathy, the broad and omprehensive mind of Saul the Jew. No man ever had etter training and equipment for his future work than id he. And the moment he came under the influence of esus Christ, it brought out every noble capacity of his ature, and some qualities which otherwise would have emained dormant.

*Question* 21. The source of his Gospel was "by the evelation of Jesus Christ" (Gal. 1:12). What does this ean? Had no man anything to do with it? Was it omething put into his mind by supernatural gift without ny human assistance whatsoever?

Certainly not. A moment's thought will show from ow many sources he drew information: The Prophets; he general expectation of the Messiah; the conception f the Messiah and His work; the history of his nation; he story of Jesus; the many who had known Jesus and rom whom he gained the fullest information; S. Stephen's inistry and his superb self-defense; the statements of he Pharisees and Rulers; the Doctors of the Sanhedrim— ll these made up a richness of information which lay at is hand.

But beyond this, he tells us that his own original call ame from Jesus Christ Himself, and from no one else. Ie fell back upon Christ as his authority. For example, he narrow Jewish Christians wanted to make every Gen- ile submit to certain Jewish ordinances, like circumcision,

and they looked upon the Christian believers of Rome and Corinth with a bigoted dislike, as if somehow they had no equal right to the Gospel of Jesus with themselves.

Then S. Paul turns upon them, and declares that no Jew has any greater claim on the Gospel than a Roman or a Greek, and when they challenge his authority as a teacher or apostle, he boldly asserts that he received his Gospel not from any man, but from Jesus Christ; and that Christ had sent him to the Gentiles because the Gentiles were as truly the children of God as the most orthodox and proudest Jew.

This direct appeal to Jesus Christ is important to notice. It is applicable now to our own life. There is a sense in which now, in this twentieth century, any one of us can appeal back to the Spirit and Truth of Jesus Christ to controvert every narrow and bigoted assertion that is made in His Name.

CHAPTER IX.

# Saul's Years of Preparation and Waiting.

*Damascus, Arabia, Jerusalem, and Syria.*

Lesson Passages: Gal. 1: 13-24; Acts 9: 19*b*-31; 11 19-30.

The chronology of S. Paul's life is not clearly settled. In *Question* 21 a division is suggested, but note that this is merely suggested. It is as far as we can go, or need to go, in fact, to say that following his conversion there came a period of several years during which he was preaching and studying, and the whole conception of Christianity was maturing in his mind.

If we put together the accounts in Acts 9: 19-30 and Galatians 1: 13-29, the following may serve as a reasonable conjecture: His conversion was followed by a brief period in Damascus during which he boldly confessed faith in Jesus Christ. His intelligence and learning gave him an immediate advantage. And it was also strictly in accordance with his character to make this confession at once. He was the last person to hide his convictions. He was definitely convinced of the claims of Jesus Christ, and he was so perfectly familiar with Jewish traditions and ideas about the Messiah, that he could speak with a mastery and fulness of reasoning that no one could question. But this first ministry of confession, if we may so express it, did not last very long, possibly only a few days or weeks. Then came the natural reaction from his desert experience,

and he retired into Arabia. Ramsey (*Paul the Traveller,* p. 380) thinks this Arabia was the adjacent country on the east of Damascus; others, as Lightfoot, think it was the country far south, and that S. Paul spent a long period on Mount Sinai, after the style of Moses. However this may be, he seems to have returned to Damascus for a long period of preaching (Acts 9:20-23). This preaching was more powerful because he had time to gain poise and definiteness of thought. So time went on, and in the third year after his conversion, he made his first visit to Jerusalem. There he saw S. Peter and S. James. S. Luke, in Acts 9:28, tells us that he went in and out among the Apostles, to whom he had been introduced by Barnabas; but this does not necessarily mean *all* the Apostles, but those who were in Jerusalem at the time, or S. Peter and S. James. Three years before, he had left Jerusalem on a mission of persecution: now he returns to his old friends the superb defender of the new Faith. No wonder they hated him, and some of the more violent formed a conspiracy against his life. This may have shortened his stay, for after two weeks he left Jerusalem, and went to Tarsus.

*Question* 15 finds the Church growing rapidly. Acts 11 gives us the story of this expansion. It came by a sort of inward power, the life and truth passing from soul to soul. Remember that this is the way all great ideas and truths grow and spread. Christianity followed this law. Wherever men go, they carry whatever is held to be true by them and also whatever is false. A Christian settles in a frontier village where there is no church, and he gathers children into a Sunday School: and finally a church grows

out of the school. So it is in the Missionary Fields, in China or Africa—the law of life is growth

Antioch was a centre of life, and it was a life so strong that Barnabas, when he found it too full of energy and promise for him alone to lead, went to Tarsus for this Saul who had already done such royal service. It is probable that he had been for several years in Tarsus. When Saul came to Antioch the work developed so rapidly as to show all the size and importance of a substantial society—the name Christian was first used in Antioch of the followers of Christ.

*Questions* 16-19 are very easy, and yet full of suggestion.

### III.—For Discussion in Class.

These questions have already been touched upon. The points to be brought out are evident.

Note.—God's best workers are not caught up at random. The law of preparation is a law no man dare overlook. Take time for *your* work. Sometimes it is an unconscious preparation in large part. Saul thought he was in training for a brilliant career at Jerusalem as a Rabbi: he was in fact preparing for his apostleship.

So it is often. A boy expects to be a lawyer. He works earnestly, and one day he discovers that God intends him to preach. And he has unconsciously developed certain powers which make his ministry all the more successful.

There are many instances of this law in all departments of human life. How unlike, for instance, are the preparatory training of S. Paul, of S. John Baptist, of S. John, and of our Blessed Lord.

Again, it is also that many a man has had the opportunity come to him suddenly, and been unable to meet it, because his preparation was poor. This discovery that we are not ready and fit for some task, when we might have been, is a bitter one. Saul and John Baptist—how little they dreamed of seeing the Messiah! Yet how splendidly ready they were when the Vision came! It is not the enthusiastic spurt of an unprepared and superficial life that tells, but the deep, strong life that has been made ready for the task.

# II.

# S. PAUL'S FIRST MISSIONARY JOURNEY.

# Mission and Work Among the Jews.

*From Antioch to Jerusalem.*

Lesson Passages: Acts 13: 4-14; 42-52.

Barnabas and Saul had returned to Antioch from Jerusalem, where they had carried contributions for the poor. In the midst of their work in Antioch came the summons to Saul for his first Missionary Journey. They were solemnly set apart for their enterprise by the laying-on-of-hands. They took their way to Cyprus as the first objective point. The Christian Faith was already established there. Then it was also the home of Barnabas, and he was sure of a welcome from his old friends. Follow this journey with the map, down the Orontes to Seleucia, then across sea to Cyprus, landing at Salamis. The two Apostles were accompanied by John Mark, as a kind of assistant minister. The journey through Cyprus to the seaport town of Paphos seems to have been without incident. The synagogues were open to them as usual, and no antagonism appears to have been aroused. At Paphos, however, they met Sergius Paulus, the governor, who was so deeply impressed by their teaching, that Elymas, the sorcerer, who was a friend and companion of the governor, was made fearful that his own position of influence would be lost. What he said or did is not told us, but it was the most natural thing and according to the custom of the times, for an argument to arise over these new teachings.

The fact that Elymas was a Jew who had resorted to the use of magic or sorcery, no doubt aroused Saul's indignation, and he turned upon him with intensest condemnation, as guilty of practices utterly inconsistent with his Jewish Faith.

Here at Paphos Saul began to use the name Paul, as the alternative name for Saul. Consult I. Cor. 9:20. Here we stand at what may be called the turning point in S. Paul's apostolate. Up to this time it is Barnabas who introduced Saul to the Apostles; Barnabas brought Saul to Antioch; Barnabas and Saul carried the Antiochian alms to Jerusalem; Barnabas was first and Saul last in the body of prophets and teachers of the Church at Antioch (Acts 13:1-2). Barnabas and Saul were selected by the Spirit; and Barnabas and Saul were invited to the Proconsul's presence, and Paul and his company sailed away from Paphos to Pamphylia; Paul and Barnabas addressed the Gentiles in Antioch; Paul and Barnabas disputed with the Judaizing party on their return to Syrian Antioch (Acts 15:2); and henceforth the regular order places Paul first (*cf.* Ramsay, *Paul the Traveller,* p. 83).

An exception to this is found in Acts 14:12, when the greater physical stature and dignity of Barnabas leads the people to give him the title of Jupiter, and to Paul, as chief speaker, the name of Mercury. This is significant as illustrating the striking differences in the two men. Barnabas was impressive, sincere, and of imposing presence, but his intellectual gifts were not equal to his bodily gifts; Paul was less impressive until the moment came for the exercise of his intellectual powers, and then he assumes the leadership by a divine right.

For illustration: Napoleon was the *little* Corporal. In a mediæval battle, with sword or lance, he would have counted for nothing; but when the conditions change and the brain leads, then Napoleon is the master.

Other illustrations will occur. Christianity is the master-faith of the world, not because it wields a larger physical force, or heavier and ruder standards; but because it posssesses the finer gifts of influence: love, sympathy, truth, patience, faith, service, purity, justice.

### III.—For Discussion in Class.

This alternative name, Paul, was in accordance with a common custom. Paul's ministry henceforth was was a world-ministry, and Paul is the name that records that definite movement of Christianity forth into the Roman world. Saul had taken up his great apostolate to the Gentiles, and forevermore he bears the Gentile name of *Paul,* the citizen of the World.

He and his companions left Cyprus, and came to Perga in Pamphylia, a town not far from the coast. Here he appears to have broken down, and they decide to go inland to the higher and healthier country of Galatia. It was an enforced journey, and this explains why no preaching was done in Pamphylia. Through these dangerous mountain passes they come at last to Antioch in Pisidia. Antioch lay at an elevation of 3,600 fet. above the sea, sheltered by mountains on the north and east, and overlooking a wide plain to the south and west. It had a large Jewish population, and was also a very important centre. In his letter to the Galatians (4: 13, 14) he refers to the fact that it was illness that brought him first into their province. It is an illustration of how some of the

most important episodes in our lives are brought about by what seem accidental and unexpected causes.

In this connection (Gal. 4: 13, 14) we may refer to the "Thorn in the flesh" of which S. Paul speaks elsewhere. Ramsay (*Paul the Traveller,* p. 95 *ff.*) thinks it was an exceptional tendency to malaria to which he was subject, and which is often attended with severe headaches and singularly depressed moods. Again, it is thought to have been a form of epilepsy which is accompanied by a peculiar headache that has been described as "like a red-hot bar thrust through the forehead." Others think it a disease of the eyes, resulting from the terrible experience in the desert. Ramsay is very interesting on this point.

At first (*Question* 14) S. Paul's preaching was received with great interest and enthusiasm. In the present table of Jewish lessons, Farrar tells us, *Deut.* 1: 3-22 and *Isaiah* 1: 1-22 stand forty-fourth in number. It may be that these lessons had been read in the Synagogue service and were naturally taken as a kind of basis for his address. Let the teacher read these chapters in connection with *Acts* 13. But this tide of favor changed when the Jews discovered that this distinguished and brilliant Jewish orator was undermining the very foundations of their own exclusive Jewish teaching. They raised an outcry which was too strong and clamorous for the authorities to resist, and the Apostles were forthwith driven from the town. But they had been in Antioch long enough to spread the Good News of Christ throughout all the region.

*Question* 19. The Gentiles gave S. Paul a cordial hearing at Antioch. And he meets the Jews with the declaration (verses 46, 47) that from this time on he and his fellow-apostle would turn to the Gentiles. The die was

cast. Events had been setting irresistibly towards this decision. The full conception of his mission to the Gentiles did not probably dawn upon Paul at the first. It was first an intimation, a suggestion; then it grew into greater definiteness, and finally the whole conception of his world-apostolate became the inspiration of his life. Here at Antioch he burned the ships behind him, and went on into the new world not knowing what should befall him, save that all great and true service must be ready to pay the cost.

# Successful Preaching and Bitter Persecution.

Lesson Passage: Acts 14: 1-28.

Iconium was situated on the great road running from the Ægan Sea on the west, through the Syrian Gates on the east. This road was the only possible direct route to Syria, and doubtless Asia. Southeastwarly lay Tarsus, and Paul was thus in the direction of his early home. The city itself stands on a vast plain near the foot of Mount Tarsus, about fifty miles from Antioch in Pisidia. Only one synagogue is mentioned which in so considerable a city would indicate a comparatively small Jewish population. The masses of the people were of Syrian origin, with a much smaller, but influential class of Greeks, Romans and Jews. These were the more intelligent class, carrying on the professional and commercial life of the place. The first impression made was highly favorable, but here again the Jewish influence was strong enough to turn the tide against them. How long they carried on their mission, we do not know, but apparently they held their foothold for some time before they yielded to the inevitable, and left the city for Lystra.

The movement to Lystra was in the direction of home. Lystra and Derbe were large towns, rather than cities like Antioch and Iconium. The population here was of simpler, more primitive character. There were no Jews, and very few evidently of Greeks or Romans. These peo-

ple might be called pagans, *i.e.,* villagers, country people, as we would say. They were superstitious, impulsive, simple-minded believers in their old heathen gods and goddessses.

The poor cripple, lame from his birth, had heard S. Paul preach. His preaching was very simple, the story of Jesus, His life in Palestine, His mercy and goodness, His deeds of kindness, the healing and comforting of people. He may have told more, and probably did. His preaching was full of the glory of Christ, His coming to earth in great humility, His ministry of teaching, His Passion and Cross, His Resurrection and Ascension, and His command to His Apostles to go to all men with this message of mercy and truth. This is the burden of all true preaching. The world needs it now. Every human soul needs it. There is nothing so simple nor so deep as this.

Well, the poor man heard this, and one day S. Paul's heart went out to him with great longing to help, and he was healed. It was the saving of the man, soul and body, in answer to his faith.

The effect on the city was tremendous. Everybody rushed to see this man, who seemed to them like a god come down to earth, and they forthwith wanted to give divine honors to the two strangers. There was an old legend that once Jupiter had come down from heaven in the form of a man, and had appeared to their ancient king Lycaon. But Lycaon did not believe in his divinity, and in order to test him, he killed a little child, and had it served at table before the pretended God. Jupiter struck his palace with lightning and transformed the brutal king into a wolf. The Lystrans did not want to make any mis-

take this time, and they sought to pay greatest reverence to these men who possessed such strange and marvellous power.

Note here the outward difference between S. Paul and S. Barnabas: the one of no imposing stature, but nervous, eloquent; the other, calm, stately, noble in form and manner, and they gave them respectively the titles of Mercury, the god of eloquence, and Jupiter the majestic Father of gods and men.

*Questions* 12-14 suggest the other side of this Lystran visit: the quick revulsion of feeling, as in some way these men that seemed divine, were actually not even good men, but rather sorcerers, and miserable jugglers. How far were they ashamed of their own credulity? To make matters worse came Jews from Iconium, who still further excited their wrath. S. Paul's statement in verses 15-17, is wonderfully beautiful in its wording, but his fine description of God's care for man fell on deaf ears. The people, maddened by disappointment and influenced by the Iconium Jews, stoned him till he lay insensible, and dragged him apparently lifeless out of the village.

Note.—The story is so briefly told that the teacher should fill in the narrative. The ignorant people, impulsive, superstitious, genuinely heathen; the cripple, the miracle, the divine honors, all the preparations for processions, the garlands, the sacred bull adorned for sacrifice, the priest and attendants, the recoil of Paul and Barnabas, their rebuke and earnest words, the surprise of the populace, the Iconium Jews following the Apostles like sleuth hounds, the maddened rage of the people when they supposed they had been made the dupes of these travelling jugglers—all this, with the final tragedy, is necessary in

order to fill out the brief skeleton given us in the Bible story.

*Questions* 15-18. These cover the rest of Acts 14. Here we see a specific illustration of the early methods of organizing the Church. Every new mission that was started was left in charge of some ordained pastor, or Elder, as the Greek word has it. It is probable that in this solemn solemn service of fasting and prayer (Acts 13 : 3) we have the original form of our Ordination Office. S. Paul uses the plural "we" in verse ??, and thus emphasizes the new Brotherhood of the Church which he was now establishing throughout the world.

The notable convert in this first Missionary Journey, was Timothy, son of a Greek father and a Jewish mother, named Eunice. S. Paul met him at Lystra on his second Journey (Acts 16 : 2) and found him already so capable and of such evident reputation for faithful service, that he took him with him as an assistant missioner. (*Note* II. Tim. 3 : 10, 11).

For the return journey, consult Farrar's *S. Paul,* Vol. I., pp. 389-391. It is very possible, as Farrar says, that this return journey was undertaken not publicly, but with a certain concealment to avoid both personal danger and absolute failure from opposition. The early Christians were compelled often to make use of private watchwords and secret gatherings. This very fact intensified their brotherhood, and added a certain clearness and sharpness of conviction to their faith and knowledge. Times of danger and persecution always bring out sharply the reasons for faith and practice. It is a good thing for a boy sometimes to face opposition, and be obliged to defend his faith.

## III.—For Discussion in Class.

These questions gather up what has been already noted in this Lesson. This first Missionary Journey fixed forever in S. Paul's mind his great conception of a world-wide Church. It brought out the fact that this new Brotherhood of Christ was to fight the way. It had no easy road to victory. It opposed the empire, the Jew, the old paganism. But it was to do this by the love and consecration and service which Jesus had inspired in them. They were to carry to every land, to every city and village of the empire, this blessed life of Christ. The Church was to be the extension of the Incarnation. As Christ served man, so would the Church serve man. As Christ suffered so must the Church suffer, if need be, to save the world.

# The Apostolic Council.

Lesson Passages: Acts 15: 1-13, 23-35.

Fourteen years had passed since S. Paul's conversion. The first Missionary journey occupied between one and two years. Dates here are very uncertain. There are some twenty-five different conjectures noted by Farrar (*Life of S. Paul*, Vol. II. p. 624), but we may in a general way assume that the Journey began about 45 A. D., lasted a year or more, and that on their return to Antioch, they remained there till, say 49 or 50 A. D. Here their convictions took still clearer and more definite shape. S. Paul became absolutely convinced that old Jewish traditions must yield to the new teaching of Christ. Such a conception was certain to meet opposition. Sometime during their ministry in Antioch, came "certain men" from Jerusalem. Forthwith there arose a profound agitation. They denied S. Paul's right to teach such views, and finally it was decided to carry the controversy up to Jerusalem and lay it before the Apostles. He was evidently ready for the issue. He was a natural controversialist, keen and trenchant (*cf.* Gal. ii. 5). Their journey to Jerusalem was like a triumphal march. Everywhere they told of their first Missionary Journey and its splendid results. In Jerusalem S. Paul seems to have had private interviews with S. James, S. Peter, and S. John. He went over the whole question with them, and tried to remove every prejudice they may have felt against his work. He

told of the openings in the great Gentile cities, how everywhere he found men waiting for the Gospel of Christ. He did not minimize the difficulties, but in many, if not all, cases, he showed that the real antagonism of the Gentiles was brought about by Jewish influence. He showed how the broad imperial policy of Christianity and the expansion of the new Church, was opposed, not by Gentiles, but, by the narrow racial hatred and contempt of Jewish Christians. They found themselves face to face with a direct issue, and, happily, these great leaders of the Church did not hesitate to declare for the larger mission of the Faith.

Note S. Peter's fine argument (Acts 15:7-11). He has in mind his vision and the admission of Cornelius into the new Church (Acts 10). He emphasizes the essential humanity below all differences of race. God speaks to the Gentile by the same Spirit which He speaks to the Jew. Again, he speaks with a fine *sympathy*. He knows knows that it must be hard for a Gentile to submit to the peculiar rules and customs of the Jewish race. Even Jews often found it hard to follow all these traditions. Why then force Gentiles to do what they themselves found burdensome?

*Question* 15. S. James shows the same noble spirit as S. Peter. S. Peter refers to that fact that long ago—only about ten years, though it seems a long time—God had sent him to call Cornelius, the Gentile, into the true Faith. Now declares he, "God is sending us also to carry abroad to all the world this same message. He bids us bring these Gentiles to Himself. He sends us. It should be our honor and joy to carry His revelation. But why should we overload it with all those little unimportant traditions that have grown up among us? Do not let us

bother them with these. Let us only bid them to abstain from meats that have been taken from the heathen sacrifices; from the impure and licentious pleasures that are so common in connection with their old idol worship; and from the eating of animals that have been strangled." The latter prohibition was made because an animal so kille dretained his blood, and the eating of abhorrent to a Jew because blood was supposed to be the very seat of life, and therefore sacred.

NOTE:—The point in these prohibitions lay in the fact that Christianity started in an age of great impurity, and therefore made every effort to re-create the virtue of chastity and purity of family life in human society.

The present movement in our own Church for stricter marriage laws and against free and easy divorce, is for the same object. An unrestrained tendency to divorce would bring about a lower and debased family life, and probably lead to far greater impurity in personal life.

*Questions* 16-18 give us the decision of the Council, and, in addition, a noble endorsement of the ministry of S. Paul and S. Barnabas. Silas and Judas were sent with them to carry as ambassadors the full authorization of the Apostolic Decree. In *Question* 19, reference is made to Gal. 2:9, where S. Paul tells the Galatians that the Apostles had recognized his peculiar fitness for what we should call "Foreign Missionary work." It is well for us to remember that it requires a spiritual wisdom to do effective work in non-Christian lands.

Think of such men as Livingston and Hannington, of Carey, and our great living missionary, Bishop Schereschewsky, who has done such magnificent work in translating the Bible into the Chinese language. These men,

and many others, represent the very flower of Christian civilization and culture.

### III.—For Discussion in Class.

*Question* 21. The point here is the determined adherence to the letter of the law. The Pharisees were too intensely orthodox and Jewish to bear with the free and open teaching of Jesus, and the broad human friendliness and charity of His teachings. He stated broad, deep, simple truths, and these they could understand.

So here, the same spirit, the same intellectual attitude, made these Jewish Christians oppose S. Paul's teachings. The antagonism in both cases has much the same root or origin.

*Questions* 22-23. The real difference lay in (1) S. Paul's conversion which had reconstructed his whole nature. He had been thoroughly and completely won over to the Personality of Jesus Christ. Christ possessed him. Not simply a belief about Christ: but Christ Himself, in all the world-wide love and sympathy and faith of His Divine Character. S. Paul looked at man, Jew or Gentile, black and white, through eyes of Jesus Christ. (2) S. Paul's supreme gifts of mind. He was not a small-minded man. He was very earnest, very eager for truth, very true to the light God sent him, very bold and ardent in his thought. He could not think in a small narrow fashion. He naturally looked at all things in the light of principles. The Truth of Jesus was to him very simple, very direct, very human, very understandable. Once get into real touch with Christ's Spirit, and you cannot help understand Christ's thought—this was his attitude. It is the attitude of a large and splendidly gifted man.

This importance of intelligence should be fully appreciated. Children in these days too often fancy that it is not necessary to study the Bible or religious matters. Never was there a greater mistake.

And the teacher must recognize the same fact as well. The world is not saved by *Wisdom*, in one sense. But it is not saved by *Ignorance* in any sense. The work of the Christian Church has been done best, where it has been done intelligently. The mighty leaders of the Church have always been men of thought and intelligence, from S. Paul and S. John, down to Luther and Cranmer, to Archbishop Temple and Leo XIII.

## IV.—For Further Study.

Jewish Law was full of innumerable traditions and details. Try for a moment to imagine what it would mean if we to-day were taught a vast number of little ritualistic observances as necessary to our Christian life. Some people would observe them. But many of us would find them utterly irksome. We should long to be free of them, and yet be afraid to neglect or condemn them.

Now the idea of Salvation which Jesus teaches us it very different. He sets great value on the inner spirit and motive of our life. To be a Christian is to be like Christ. To be pure is to have pure thoughts and pure desires. To believe in God and know God means that our life is in union with God, and that when men see us and know us, they see and know that our life is in same way divine and noble.

Constantly S. Paul insists on this (*cf.* Col. 3: 13; Phil. 4: 5-8; 3: 5; Eph. 4: 21-32). It is the echo of the

words of Jesus (S.John 15:1-16). The James mentioned here is "James the Lord's brother" (Gal. 1:19). The Disciple James had already fallen a martyr (Acts 12:2).

# IV.

# S. PAUL'S SECOND MISSIONARY JOURNEY.

# Philippi.

*The First Church in Europe.*

Lesson Passages: Acts 15:36; 16: 6-40.

The Continent of Asia first received the Gospel, as we have seen from the story so far. And it is a significant fact, that the section which held these first Missionary labors, is to-day almost absolutely out of touch with modern Christianity. The Seven Churches of Asia are things of the past; and the shadow of dense and deadening superstition has held sway for centuries in the Holy Land. The re-awakening of the Eastern Churches must come from the flowing back upon that old world of the tides of Western Christianity. This is coming to pass slowly, but surely. Missionary work in Turkey and Asia Minor is like carrying back to the old ancestral home of the Faith the strength and courage and wealth of the children of that mighty Faith.

Note:—Roberts College in Constantinople, and the educational work at Beirut, Syria.

The Second Missionary Journey grew out of the necessities of the case. The parting of the two Apostles, S. Barnabas and S. Paul, was not due to any violent quarrel, but merely to an honest difference of opinion. S. Paul felt that Mark had left them at a critical point, and was unwilling at once to reinstate him in so important a trust (Acts 15: 36-41). He took Silas who had come on from Jerusalem as an envoy, and now in the fine summer

weather, about the year 50, these two started north through the mountains of Syria and Cilicia. Refer to the map for the route. Derbe is passed by with simple mention, Lystra and Iconium are bracketted together because they were adjoining cities, and also the region in which Timothy was well known. S. Paul seems to have conceived a singularly strong attachment for this young man, and with all the force and enthusiasm of his great nature called Timothy into the ministry of the Young Church. He was the son of a Greek father and a Jewish mother, and his circumcision was necessary to his usefulness among his Jewish brethren. He would not otherwise have been admitted, as S. Paul was, to synagogue meetings. Timothy was then acceptable to both Gentile and Jew.

*The Decrees.* In each city, wherever the Faith was established, S. Paul delivered the Decrees which had been ordained at Jerusalem. Everywhere he found the congregation enthusiastic and growing in strength. He was evidently very earnest in his effort to secure a sincere and friendly understanding between Jewish and Gentile Christians. But it appears that very soon after S. Paul left the Galatian Churches some bitter partisans of the Judaizing Christians came following him up, who tried to make capital out of S. Paul's act in circumcising Timothy. They seemed to have accused him of insincerity or of attaching to circumcision a very high importance. They claimed that though a man might be a Christian in the ordinary sense, yet if he were to enter the ministry, or become in the highest sense a Christian, he must be circumcised. It was this bitter and narrow sort of Judaistic teaching that threw disturbance into the Galatian Churches, and called forth the letter to the Galatians which was written

according to Ramsay (*S. Paul the Traveller,* p. 189) in the year 53 A. D. from Syrian Antioch. Let the teacher read this Epistle, at one sitting, in connection with this very story we are studying. It will become more vivid than ever in the light of the events as they happened.

*Questions* 13-17. This journey seems to have been changed from S. Paul's original plan. It is well to note in passing how this fits into our own lives. Few of us have done just what we intended. There are countless illustrations of this. Who supposed when Theodore Roosevelt was made Vice-President, that he was destined to become so soon President of the United States. Life is full of surprises. S. Paul's life was a series of remarkable and surprising changes. He, in this story, finds himself girt about with the influence of the Spirit of God. The simple fact is, if we only knew it, that every life stands in the midst of the same divine influences. Think of Lincoln, of Livingston, of Washington, and Wesley; think of yourself, of some friend you know. God is not leaving us alone even. Through sickness, loss of property, death of parents, unfortunate business troubles, unexpected changes of residence, new and unlooked for opportunities—in a thousand ways our lives are continually subject to change. Think, for example, of the way Timothy's life was changed from the fact of S. Paul's First Missionary visit to Lystra.

*The Macedonian Vision.* This came at Troas, and so S. Paul crossed the sea, and left Asia, for Europe and Rome. He heard the cry of the great empire and the greater world. This same cry brought Jesus Christ from heaven. It is this cry to us teachers that comes from

he heart of the boy and girl. This vision is the charter of our work.

*Philippi* was a "first-class" city of Macedonia, and a "colony." A body of Roman citizens had been transferred to this point and a city established, with all the right of Roman citizenship. Its magistrates bore the Roman titles. The city was a little Rome. These colonists were the soldiers of Antony and sent here by the Emperor Augustus. The city was situated on the famous Egnatian way, one of the great Roman roads. By it a man might travel directly across Macedonia, through its principal cities, and then by a comparatively short trip across the Adriatic Sea to Brundusium in Italy, and so north by the great Appian Way to Rome. These Roman roads were built in various directions from Rome, for military and commercial purposes, and to make travel easy and safe through the Empire.

*Question* 16. The Jews were accustomed to gather by the water-sides to offer up their worship to God. Consult: Whedon's *Commentary on Acts*. There may have been no Synagogue in Philippi. Lydia is an interesting character. Thyatira was famous for its dyeing. Lydia sold the beautiful purple garments made in her own city here in Philippi, as an agent probably for some Thyatirian manufacturer. She was a Gentile woman who had been attracted to the Jewish faith. S. Paul went down to the river-side to speak with the Jews. There followed this slave-girl. She had the gift of ventriloquism, and this gift was often thought to be supernatural, and those who owned the girl made money out of her strange endowment. The girl no doubt was sincere, and her masters equally so. They were simply using for personal profit a faculty which

they and everybody else supposed to be of divine authority. She was impressed by S. Paul's manner and words. And she sincerely declared that he and his companions were servants of "*God the Highest*," an expression widely used to denote the Supreme Deity. She did not realize what she said. S. Paul knew perfectly well that her testimony was supposed by every one to be owing to her own divine authority. He rebuked her therefore, and did it, because he wanted to show the difference between a pagan superstition and the true faith.

But in doing this he struck at the pockets of her owners, and forthwith raised a wild uproar and brought about his own and Silas' imprisonment. This story is very distinctly told. Note certain points:

1. The crime of S. Paul was his interference with the business of these men.

*e.g.*, The interference with the saloonkeepers' profits: Crusade against vice in New York City and elsewhere.

2. The severity of his punishment, and the headlong haste of his trial.

3. The joyous and hopeful spirit of the prisoners. An innocent and brave man by a kind of divine right keeps his courage and poise.

4. The tumbling down of the doors was not in itself strange. Turkish prisons, to-day, are frequently very insecure. The doors are closed by a bar, and so here, as the earthquake ran along the ground, the door posts were loosened and fell back, letting the bars fall. The stone walls were cracked at the seams, and the prisoners free. (*cf.* Ramsey; *St. Paul the Traveller,* p. 221.)

5. The jailor was responsible with his life for the

safety of his prisoners. In the faint light S. Paul from his inner cell could see the attempted suicide, and called out to the keeper, and saved him. His prompt confession of faith followed.

7. The answer of S. Paul was a fine challenge to the magistrates. It was not out of revenge, or with thought of prosecution for an illegal sentence. Rather, it was a simple assertion of his inalienable rights, and proof that he was not an adventurer, but in full possession of Roman dignity and citizenship, and pursuing an honorable mission.

8. Even S. Paul's departure had a certain deliberateness and dignity. He met at the home of Lydia those who had become adherents of the Faith, and probably discussed the questions of his further travel and the most desirable centre for mission work.

CHAPTER XIV.

# S. Paul at Athens.

Lesson Passage: Acts 17: 15-34.

Trace on the map the Apostle's journey westward from Philippi. He passes through Amphipolis and Apollonia and comes to Thessolonica, in all, a hundred miles. Thessalonica was an important city. Through this town Xerxes had passed on his famous invasion of Greece. It was named from a sister of Alexander the Great, and is to-day called Saloniki. It was virtually the capital city of Greece. For several weeks S. Paul preached here, and founded the Thessalonian Church. He was driven on, however, by the Jews, who brought about public riots against him and his assistant missionaries, as "world-disturbers." S. Paul went on to Berea, where he found a kindlier welcome. Berea was a beautiful village some 40 miles from Thessalonica. The Jews here were broader-minded, and really discussed in a friendly, open way the claims of Christ upon their faith. But again came the Jews from Thessalonica following him like detectives, and, leaving Silas and Timothy at Berea, S. Paul went on to Athens, and waited for them there.

S. Paul was, in a sense, very much at home in Athens, as a student of Columbia or Harvard would be at home in Heidelberg or Oxford. He was a University man, familiar with the culture of his age. Athens and her philosophers he could understand and associate with in perfect ease. We can picture him during those days of waiting—passing from street to street, from one public place to an-

ther, everywhere meeting educated men and talking with them, or chatting with the simpler people in shop and street, watching their worship at the great Temple, or at the many altars through the city.

Athens was a city where an educated and brilliant man like S. Paul would find a speedy welcome. He easily fell into discussions with people who above all else enjoyed discussion of any subject, and the newer it was the more novel and interesting they found it.

The *agora* was the great market place where citizens of all classes gathered. Here S. Paul found the same sort that the old Philosopher Socrates used to talk with so often. With them he could discuss moral and religious questions, matters of common human experience, life and death, sorrow and toil and sin, and the many problems that people always talk about, because life is always made up of such experiences. S. Paul, we may be sure, tried to do as his great Master was wont to do, mingling with the common people, and entering tenderly and frankly into their life.

NOTE:—When a Teacher realizes that this very work of teaching means just what S. Paul did here, and what Christ did in Palestine, then he can understand not only how sacred it is, but how it involves a ready sympathy, a faith and patience and love, that lift it into the highest plane of service.

*His Sermon.* We call it a sermon. It was a bold address given in answer to a challenge from the Philosophers who had listened to some of his discussions in the market place. They do not seem to have been deeply impressed, and some regarded him as a kind of strolling adventurer of glib tongue and sensational opinions.

The teacher will find a very interesting translation of this chapter in the *Twentieth Century New Testament,* a book that should be on every teacher's shelves. (Fleming H. Revell Co., New York.)

*The Translation.* Among others, some of the Epicurean and stoic Philosophers encountered him; and some would ask, "What is this tattler wanting to make out?" while others would say, "He seems to be a preacher of some foreign deities." (This was because he was telling the Good News about Jesus and the Resurrection.) So they laid hold of him and took him to the Court of Areopagus. "Would you tell us," they asked, "what new teaching this is which you are giving? For you are bringing some strange things to our notice, and we should like to know what they mean."

All Athanasians and the Foreigners staying in the city found time for nothing else but telling, or listening to, the last new thing. So Paul took his stand in the middle of the Court, and this was what he said.

Note.—The word *tattler* showed that some regarded S. Paul as a worthless and sensational pretender, a fellow who had picked up a lot of queer ideas and retailed them as if they were his own and very important. Evidently the philosophers themselves disagreed about this new Teacher. But some wanted to hear him to better advantage, and so took him to the Hill of Mars, where conditions would be favorable to a quiet discussion. It was not a trial but a free and open debate.

They no doubt thought that S. Paul had really come to Athens with the purpose of establishing himself as a Teacher of Philosophy, and they did not propose to let

him do this without deciding whether or not he was the proper person to undertake so dignified a duty.

His speech was evidently delivered in a calm and logical manner, with a view to his audience. But it did not accomplish much. Athens furnished a poor soil for planting the Church. And he left the city after some three weeks with but two named converts, one a woman named Damaris. She was, it is thought, something of a public character, probably very well educated, and who therefore mingled with men of culture and came under the influence of his preaching. The other was Dionysius, the philosopher.

The Teacher should compare carefully the style of S. Paul's Athenian sermon with that of I. Cor. 2. He spoke to the Corinthians in quite a different manner. There is a certain intensity and directness of personal appeal in his Corinthian teaching which we notice at once. (I. Cor. 2:1-5; 1: 23-29.)

*Question* 16. Give in your own words the chief point in his sermon.

Several points. Which do *you* think the *chief* point?

1. The True God vs. Idols.
2. All men as God's offsprings, whether Greek or Roman, Jew or Barbarian.
3. The Judgment of the whole human race by Jesus Christ.

Notice:—The Greek was not satisfied even with his philosophies and his idols. "In spite of their versatile and multifarious conception, the illimitable unknown remained, to which an altar stood in Athens" (Roberson). But the scholar may, if he be thoughtful, say that today men are not satisfied, that even now men do not know,

that we are all of us unable to go more than just so far. This is true, of course. But the teacher can answer in this way: We have Jesus Christ. He has shown to us how to think of God, not as a vast Unknown Power without a heart, or as divided up into a thousand gods; but we think of God as a Father. One who may not be fully understood always, just as little children do not fully comprehend things far beyond them, but who, we can always be sure, is our Infinite Father.

*Again.*—Jesus Christ is every day and every year judging men now. Not one of us can do anything false, impure, bad, unkind, sinful, without feeling that Jesus Christ condemns it in His own life and character, and condemns it therefore in our own heart and mind.

*Again.*—The Greeks felt as great scorn for the Barbarian, or outside nations, as the Jew felt for Gentiles. They thought them rough, uncivilized, uncouth, inartistic. They loved beauty above all things: the beautiful in sculpture and architecture and painting; the beautiful in form and color. "The artist who achieved a beautiful statue was almost worshipped: the poet who had produced a noble poem was the prophet of the nation; the man who gave the richest strains of melody was half divine." Whatever was artistic was to them like a religion. Beautiful feelings, dainty and exquisite pleasure, the very sense of loveliness in form and face, these things were all in all to the Greek.

There is the same danger now in this twentieth century. Over-refinement of life may lead to softness and self-indulgence. We see people possessed of great wealth, of love of beauty, who lose their moral earnestness, and become self-indulgent.

This may show itself in excessive love of pleasure: in voluptuous and sensual plays in the theatre; in an art that revels in paintings which may not be intentionally impure, but are suggestive of impurity. There is a bar-room in New York where many thousands of dollars have been spent in decorations and paintings of the most insinuating loveliness, and it is a notable fact that no expense is spared in giving to theatres and gambling houses and saloons and bars the most attractive decoration and luxurious appointments.

Now note that this same fact has appeared in religion also. "The attempt to impress the heart through the senses" is always "fraught with that very danger beneath which Greece sunk" (F. W. Robertson, *First Advent Lecture: The Grecian*).

What shall we set over against this? What can the teacher of a boy or girl say? He cannot, of course, go into it in all this detail. What then?

1. Remember that God created a noble and beautiful world, and also our own love of beauty everywhere.

2. Remember that in Religion, and in all our life, we ought to make use of beautiful things. Church architecture should be noble and beautiful; the furniture of the Chancel, the Altar, the Litany Desk, the windows, should all be noble and worthy in design, and our music should be true and inspiring and beautiful.

3. But remember that to have things fine and beautiful is not enough. We need something stronger, more masculine. Duty, Obedience, a Hard Task, a stern sense of obligation, unconquerable fidelity to the right—these things are necessary to high character and true religion. The most important lesson for a boy to learn is the lesson

of duty—faithfulness. "This puts something of iron and hardness into our characters." The reason why many a boy goes to the bad is because he is not willing to do a hard, unpleasant task that requires self-denial and drudgery.

Let the beautiful be kept and used, but let us remember that the noblest life is the life of plain, steadfast duty.

*e.g.*:—An architect cannot build a beautiful church without putting into every stone and carving the hardest fidelity to his design, and the most painstaking, carefullest labor.

How many hours does Paderewski practice on the piano?

Only by the sternest devotion to the *duty side* of his art can he become the master of its *beauty*. This law works in religion, in business, in every field of life.

### III.—For Discussion in Class.

(1) Take the map in the Manual, supplement it with a better one. Athens was a small city within the walls. There were several Hills. On one stood the Parthenon, or Temple of Athens, the most exquisite building in that ancient world. On another was the Areopagus, where the highest Court in Greece held its sessions. Among its duties was the sacred one of judging the lawfulness of any religious rite or dogma. S. Paul was not arraigned before the *Court*, but only invited by Athenian curiosity to speak in the *place*. It was a case of trial, but a kind of public examination of his opinion and ability.

(2) It looks very much as if S. Paul's preaching took on a deeper note and more definite simplicity after this

visit to Athens. It is not strange. A great experience like this would naturally have its profound effect on him. He got a deeper insight into the mystery of the human heart here in Athens than ever before. He was driven back by its proud and beautiful culture, its wonderful art and dainty loveliness, its restless questionings and brilliant sophistries and curious discussions—back upon the simple fact of Christ's life and character, His calm words and human sympathies and heavenly-minded purity. Christ and His Cross was henceforth his Gospel.

CHAPTER XV.

# Corinth.

*S. Paul's Labors Among and Letters to the Corinthians.*

Lesson Passages: Acts 18:1-18; I. Cor. 13, Revised Version.

*Questions* 6-8. Why was Corinth an important city for S. Paul to visit?

(NOTE.—Corinth was a commercial city, favorably situated on an isthmus, between two seas, carrying on a large and profitable trade with the nations of the world. It was the commercial metropolis of ancient Greece, the gateway of internal and maritime enterprise. It was a city of great natural beauty, filled with fine buildings, both public and private. Here could be found peoples of all nations, Greeks, Romans, Jews, Egyptians, plying their several trades and reaping large profits. Primarily, it was a wealthy city; its people were luxurious, lax in morals, godless. It was the Paris of ancient time, abandoned to wrong-doing. It was a Roman city subject to Roman Laws, and ruled by a Roman Governor.)

Aquila and Priscilla left Rome on account of an edict of Claudius, who expelled Jews from the capitol because of a series of disturbances "due to the action of Chrestus, the Leader of the Chrestians." So Suetonius refers to it, quoting probably some record of the affair written by one who expressed the popular error of supposing Chrestus (*i.e.*, Christ) was still living. It was simply a case of popular ignorance.

The name Priscilla was the more familiar form of Prisca, as Lizzie or Carrie for Elizabeth or Caroline. The date of this Edict is about the year 50 A. D. Aquila had been some months in the city when S. Paul reached them in September, 51. Very likely S. Paul made his home with them because of business reasons. He may have entered Aquilas' employ and lived with him. There is no reason for supposing him to have been a Christian. Meanwhile S. Paul had access to the Jews in the Synagogue and carried on his mission there. The words in verse 5, "pressed in spirit," are better translated *"wholly absorbed* in preaching," indicating a certain earnestness and intensity of spirit which may well have been occasioned by his failure in Athens.

It is well for us to rememebr, as teachers, that even the Master and S. Paul sometimes failed.

*Question* 9-10. This intensity of spirit was reinforced by the coming of Silas and Timotheus. Read again I. Cor. 2: 1-4, and you will see how he felt the burden of his work. He faced the fear lest his first three Churches prove failures. He felt the weakness of his own power.

Note.—Had S. Paul in Athens been tempted to rely too much upon his own intellectual keenness and ability as an adroit debater? No one was cleverer than he. He could meet in pure argument and brilliant discussion the best wit of Athens. Was he conscious of this fascinating pleasure of argument? Did he fel an irresistible temptation to beat these Grecian wits and philosophers at their own game?

I do not mean that he put his truth on their level, but rather that he may have been tempted to use their own

methods or value their intellectual judgment at more than its true value.

But here in Corinth all this seems poor and worthless. He had failed, and failed in such a way at Athens as to make him distrust his own wisdom and the wisdom of the world. Silas and Timotheus came with a fresh inspiration. They brought news of the good work. The faith of Thessalonica was sounding forth like a trumpet throughout Macedonia and Achaia (I. Thess. 1 : 6-10).

Stop to notice that the Letters to the Thessalonians were written from Corinth at this time. These letters were the first he wrote to the Churches, and very possibly they were written before any other parts of the New Testament.

*Question* 10-13. The usual conspiracy of the Jews followed, and led to his leaving the Synagogue, formally declaring that he now turns to the Gentiles in the city. He transferred his residence also to the house of Titus Justus, a God-fearing proselyte whose house stood next door to the Synagogue. Crispus also, the President of the Synagogue, came to believe in the Lord, with all his family; and many of the people of Corinth used to hear and believe and receive baptism.

The picture presented here has a great deal of human interest in it. "Corinth stood on the highroad between Rome and the East; and was therefore one of the greatest centres of influence in the Roman world. Macedonia was in this respect quite secondary, though one of the routes to the East, the Equation Road, passed across it; and hence S. Paul was ordered to sit down for a long stay when he reached Corinth." And now he was fully embarked in his work. He pressed it with great vigor. He had shaken

the dust of the Synagogue from his garments, and then, with the President for a convert, he opens his meetings next door. It was a challenge, and he met with natural opposition. It was not strange that the Jews held conferences, and finally set about to silence their bold antagonist.

Corinth was the chief city of Achaia, and, Gallio, a brother of the famous Seneca, was Governor. They brought S. Paul before Gallio. They made their charges, and evidently their list of accusations ended in the charge of heresy aginst the Law of their Jewish Faith. S. Paul was quite ready, as it appears, to answer their indictment—but Gallio stopped him and said with fine irony:

"Jews, had this been a case of misdemeanor or some serious crime, there would have been some reason for my listening patiently to you." "But if they are questions of words, *not deeds,* and of names, *not things,* and of your Law, and *not Roman Law,* ye yourselves will look to it. To be a judge of these matters I *for my part* have no mind."

Then the Greeks, *i. e.,* the crowd of onlookers, not friends of S. Paul, but merely citizens who were glad to give these meddlesome Jews a beating, set upon and drove them out of court. But Gallio cared for none of these things. He had no patience with the small, petty spirit of Sosthenes, and probably was inclined to regard that affair as a kind of religious quarrel between rival sects. Very much as a Governor in India, or the Philippines, would be inclined to regard a quarrel between two rival sects in whose opinion he had absolutely no interest. It was Gallio's way of showing that all religions had equal rights and no special advantages in the Court of Roman Law.

## III.—For Discussion in Class.

These questions might well be taken as a supplementary study. They can hardly be thoroughly considered here. Briefly:

1. The Corinthians were active, earnest, given to discussion and rivalry. This comes out in the way they formed parties in the Church. (I. Cor. 1:).
2. There were special temptations to fall back into the old idolatries and sins here in Corinth. It was a fashionable, beautiful city. The Paris of that age, volluptuous, fair, fascinating. Near by were held the famous Isthmian games, from which S. Paul drew illustrations of Christian warfare.
3. All this led to a life full of peril, of internal strife, rivalries, and all the many sided experiences natural to a Church gathering the greatest variety of people into its fellowship.
4. We see the importance therefore of S. Paul's words about Love and Charity (I. Cor. 13).

# Review of Chapter I.-XV.

This review may be treated in several different ways.

1. The Answers may be written in the spaces provided in the Scholars' Manual.
2. Some of the Questions can be selected for Oral Answers and discussion; while the others can be answered in writing, and more fully than is possible in the spaces provided.

This written review work can thus be done at home, and the pupil can have the advantage of consulting the written answer work already done. This review work is not a mere test of memory, but is to secure such looking back over the course as will keep it all in clear outline and grasp. Its effect will if properly done be of distinctly educational value, and stimulates both teacher and class to do better work.

# The Sacred Ministry.

*Holy Orders in the Christian Church.*

The origin of the Christian Ministry or Holy Orders, is found in the Life and Work of Christ. Order comes from Him. *Order* means in religious usage, an ordained Ministry, a Ministry dating from the Early Church and continuously perpetrated by ordination to the present time.

*Questions* 1-15 in the Class-Manual with references are not difficult and can easily be answered.

Let me here give a general statement of the subject.

1. Deacons, a word meaning minister or servant, was frequently used as we use the word Minister—as the general title of those who serve in the ministry of the Church. Even the Apostles were in this sense Deacons. But from the earliest times the word was particularly used for those who served in the third or lowest rank of ministers. This Order was established to meet a specific need (Acts 6 : 1-8). Undoubtedly they helped to administer the Eucharist, and in works of mercy and social service. The first seven Deacons were apparently chosen by a kind of popular nomination and election. This primitive method was followed for some centuries. Probably later on the Bishop would carefully fix upon certain proper persons, and then present their names for the approval of the people, after which he would confirm their nomination and ordain

them. If the teacher will now read the opening paragraphs in the Ordinal for making Deacons (see Prayer Book) he will see that this ancient method of popular election is implied in our own Ordination Service. The Bishop directly pauses to give the people a chance to offer any reason, if there be such, why the person proposed ought not to be ordained.

The duties of the Deacon to-day are in the main what they were at the first. They assist at the Eucharist, in teaching the young, in all the many lines of social service which belong to the Church today.

2. The second Order, that of PRIESTS, was instituted to represent the Apostles in their absence, to conduct services, teach the new converts, consecrate and administer the Lord's Supper. The original name was Elder or Presbyter (afterwards shortened to Prester, and then to Priest), that because of their matured age and experience. In their ordination there was also at first the same element of popular choice as in the case of Deacons, and this appears also in the service for Ordering Priests. (*See Prayer Book.*)

3. BISHOP—from the Latin word *Episcopus* (itself from a Greek word), an inspector, a watchman. This was the name of a Commissioner among the Athenians, who used to travel every year through the subject cities of Attica, that at his leisure he might hold a visitation and administer justice in them. The Church transferred this name to those in her own ministry who acted as overseers, inspectors of the manners and life and teaching of the Ministry of the Church. In early times Bishops were also called Presbyters, on account of their age and also their dignity and responsibility. They became, after the pass-

ing of the Apostles, first in the Orders of the Church, and have sometimes been even called apostles and apostolical, as successors of the Apostles.

The election of a Bishop was held after calling together an assembly of the Church, representing both clergy and laity. This same method, in practical effect, is used in the American Church—as in the election in any Diocese. The Ordinal for the Consecration of a Bishop reflects in many ways the ancient practice of the Church. Indeed, the policy of the Church was very democratic in spirit. Later on, the authority of the King was more and more recognized, and as now in England, the right of nomination was held by him, and in other cases the prerogative or approval or disapproval. In the Roman Church the confirmation of every Bishop's election, from the Fourteenth Century, has been left in the hands of the Pope. The American Church is therefore closer than any other to the spirit and practice of the early Church, and this is an important and most interesting fact.

The Threefold Ministry. Note the following:

I.—Jewish. *High Priest. Priests. Levites.*
II.—During Our Lord's Life on Earth. *Himself. Apostles. The Seventy.*
III.—Apostolic Church. *Apostles. Elders. Deacons.*
IV.—The Post-Apostolic Church. *Bishops. Priests. Deacons.*

The duties of the Ministry:

I.—*The Deacon.*

1. To assist the Priest in the Services, especially at Holy Communion.
2. To instruct the young.

3. To preach, on special license from the Bishop.
4. To assist in the pastoral work and social service of the Church.

II.—*The Priest.* (His specific work.)

1. To celebrate the Holy Communion.
2. To preach.
3. To absolve penitents.
4. To Bless (therefore to perform the marriage office, which a Deacon may not do).

Note the following vows assumed by the Priest at his ordination (*see Prayer Book*) :

1. "To administer the Doctrine and Sacraments and Discipline, and to teach the people to keep and observe the same."
2. "To banish and drive away all erroneous and strange doctrines contrary to God's word."
3. "To be diligent in Prayer, and in reading the Holy Scriptures," and such studies as help the religious life.
4. To so fashion himself and his family as to make himself and them wholesome examples to others.
5. To maintain peace and love among his people.
6. To render obedience to his Bishop in accordance with the Canons of the Church.

III.—*The Bishop.* (In addition to his Priestly Duties.)

1. To Ordain.
2. To Confirm.
3. To Govern.

*Question* 20. These names do not represent additional Orders. There have been a great many different titles to

denote different duties and offices in the Church. In the American Church we have the Presiding Bishop; Primus, as in the Province of Illinois; Archdeacons, Deans, Canons, Vicars, Precentors, etc.

*Question* 23. The matter of Vestments for the Ministers of the Church is one that may be either very simple in accordance with the later tradional use of the American and English Churches, or the more elaborate Vestments, used in the second year of King Edward VI.

(Refer to Vernon Staley's *Catholic Religion*—Part IV., Chapt. II.)

Let us who are teachers of the young put ourselves in the attitude of perfect charity. It is not worth while to introduce into the Church a spirit of narrow insistance, either for or against forms and ritual and vestments. Let us remember the very dangers that the Early Church met in this line. S. Paul's great fight was a fight for freedom and large-hearted religion. *Apropos* of this, we may well remember the answer of Ambrose to Augustine about fasting on Saturday in Milan: "When I visit Rome," said he, "I fast on Saturday; when I am here, I do not fast. On the same principle, do you observe the custom prevailing in whatever Church you come to, if you desire neither to give offense by your conduct, nor to find cause of offense in another's." This whole question of virtue is very different from the question of belief in God, or the Creed or Religion itself.

## IV.—For Further Study.

The Threefold Ministry is important in one particular which we should more fully appreciate than is often the case. It is the Historic continuity of the Church, the

outward and visible Order of its Ministry, that gives it peculiar value in the midst of all the changing customs and governments of the world. There is no existing government with the single exception of China that is so old as the Church, and no royal house and no order of nobility, that has so ancient a lineage as the Ministry of the Church. Far from showing signs of feebleness or decay, the Church is stronger, more full of vigor and power, than ever before.

Again: This sense of the ancient lineage of our own branch of the Church should give us all a deeper, more abiding responsibility. With the centuries our Church has grown into a larger sympathy with human life. The older our Faith, the richer should be our charity and love, the richer our service, the more deeply should we enter into and show forth the spitit of Christ. The children should get from us the inspiration of a greater loyalty. Any Faith that has lasted for 2,000 years, any Ministry that has endured so long, any Church that has given the life of man such service, is pledged to a nobler responsibility than if it were a thing of yesterday.

# Confirmation.

*Or the Service of the Laying-on-of-Hands.*

Confirmation is especially an Ordinance of the Christian Church. But it is interesting to note the visit of Jesus to the Temple at about the age of 12. This was His public induction into the Jewish Church. He became a Son of the Law. There can be no finer thing for a young life to do than to associate its own Confirmation with this act of Jesus.

How far (Question 8) we can properly go in stating that in the forty days of the Post-Resurrection Life, our Blessed Lord went into full details and directions, no one can say. It is easy to make assertions, but very often hard to prove them. It is well to use caution in such a matter as this. But it is probably true that, following the habit of His former ministry, He laid down general principles. This was always His method. He leaves us to make application. The point is to fix in men's minds, in such a way as to make them a permanent part of their thought and feeling, certain great germinal principles. These once enthroned in man's thought, he goes on to apply them. Christ avoided what is called "minute directions." He threw men on themselves. But within themselves, so to speak, He put a great truth, as clear a perception of life, of God, as possible. The rest must be done by them with God's help. It was a sublime and awful task, but Jesus

Christ undertook it, and Jesus Christ knew more about man and man's destiny and power than we do.

*Confirmation.* Acts 8:4-20 gives us the first story of the Church beyond Jerusalem. It is a very simple narrative and shows the method at once followed. The Deacon Philip had won many converts to Christ in Samaria, and forthwith two Apostles were sent from Jerusalem, a journey of some fifty miles, to lay their hands upon these that had been baptized. In Acts 19:1ff. we find S. Paul first baptizing, and then confirming twelve at Ephesus. Refer to Hebrews 6:1, 2, and find Confirmation among the rudiments of the doctrine of Christ.

From the very beginning the Apostles, then their successors, the Bishops, confirmed. License was sometimes given by which Presbyters or Priests administered the rite, as representing the Bishop. In the Greek Church this is now done.

For some nine centuries, it was the custom for Confirmation to follow as early as possible upon Baptism, even in the case of infants. From this time onward, it was deferred, and finally the interval was lengthened until the twelfth year after Baptism. The following may be interesting as describing the practice of an earlier age. Those who were to be confirmed came into the Church fasting, and went to their Priest, to whom (if they were ten years old or upwards) they confessed their sins. He examined them in the Lord's Prayer, the Apostles' Creed, the Angelic Salutation and the Ten Commandments, all of which had to be repeated from memory by them to the Bishop. Then they washed their heads, and cut off any hair which hung too much over the forehead, and so presented themselves to the Bishop. He first asked the name of each, that he

might confirm each by name, and that it might be inscribed in the Confirmation Registers, and also that it might be changed if it was either a discreditable or a ridiculous one. He then examined them on the Decalogue, and on some other subjects, and at length he admitted them to Confirmation, either immediately after the Sacrament of the Eucharist, or as was usual especially in the Sixteenth Century, at 9 A. M., the hour when the Holy Spirit descended on the Apostles. (*Pelliscia—Polity of the Christian Church.*)

*Questions* 12-16. Note the references Acts 14:22; 15:41, 19:1-7. These with Hebrew 6:1, 2, indicate how naturally this Rite became accepted throughout the Church. The coupling of the fundamental Christian Doctrines is striking. Repentance with Faith; Baptism with Confirmation; Resurrection with Judgment. They form a natural and logical sequence of doctrine, which the pupil should carefully note.

### III.—For Discussion in Class.

*Notice.*—1. The Church uses the word "Confirm" in connection with the candidate's action. The word on its divine side is singularly rich. It carries with it the coming of God's personal Presence, His contribution of His own help, inspiration, light, guidance, to the one who is confirmed. It is as though God had said: "You were baptized and now you acknowledge and ratify it. I will confirm you! I will give Myself to you! I will bring to your life such help and gifts as will fill out your own imperfectness and give you larger strength."

2. Then on the other hand, the candidate uses the word also. In effect he says: "I will put upon this old vow of Baptism which was taken by me, as by others for me, all the stamp of my personal endorsement. Into it shall go my will, my purpose, my real earnest and intelligent consent."

Confirmation becomes thus that Rite in which the personality of the candidate is most directly involved. For this reason the Church (see Preface at opening of Service) especially calls attention to the fact that the child is old enough to act upon its own conviction.

In the Roman Church the age of Confirmation is usually 12 years. In the American Church the usual age is near 15 years. Now it is an interesting fact that in the vastly larger number of cases the age of spiritual consent, of conversion or confession, as we say, is from 12 to 17. These are the years during which the youth feels not only more strongly and vividly, but also with all the fresh and realistic force of youth, the truths of religion. They are personal truth, not theory. It is very natural to think of God or Father, to feel the love and purity and glory of Christ. And our life is so constituted that the faith and hope of these years seem to become lasting in our experience. We never quite forget them. We may wander from them and give them up for a time. But they hold us as by an unseen cable, and in after days we begin to recall them, and realize how true they were. This is the reason why it is well for us to use every influence we can to bring the young life into close personal touch with Jesus Christ, and through Him with the Father.

What a boy or girl of 14 or 15 has once truly felt, will never be forgotten. This is the principles which un-

derlay the childhood and youth of Jesus. Humanly speaking, and therefore divinely speaking, Jesus the Son of God and Saviour was foretold in this act of public confession and service in the Temple.

Let this fact illuminate for every teacher the thought of Confirmation.

*Question* 20. In a sense we ought to confirm what our Sponsors promised in our name.

*Now observe:* Suppose a child was born a Jew, shall he always remain a Jew? Or a Baptist, or a Romanist, or a Buddhist, shall he always remain such; or a Churchman, is this final? Must he always be a Churchman?

The point is, that all of us recognize

(1) a certain obligation to fulfill the promises made, and

(2) a certain individual freedom and right to follow as we see the line of duty, even though it involve change of faith or belief.

This involves the change and growth of God's truth in the world. Only in this way was the truth of the old Jewish world enlarged and developed until it came to its fulness in Christ. Only so, we believe, can the world to-day grow out of its superstitions and errors, however honest, into better faith. Only so can a boy brought up in some narrow faith come to a nobler faith.

The fundamental truth underlying this fact or law of obligation is, that the faith of the parents is the sincerest, truest faith they can cherish, and the boy ought to take that, and then as God leads him, he may follow on to a better and nobler faith.

But note here: The nobler our faith, the more truly

will it bring us back into the simplest, clearest fellowship with God.

How do we Christians feel so sure that our children must accept our teaching? Because we know that thus far in the world's history no one has ever shown us in Himself a simpler faith, a more easily understood revelation of God the Father, than has Jesus Christ.

## IV.—For Further Study.

Confirmation is not a Sacrament in the Gospel sense. It is somewhat sacramental in form, and may be called, and is, sometimes, a Sacrament of the Church (*cf.* Articles of Religion, No. XXV.). By Sacrament we therefore mean that which Christ ordained as the channel of some specific graces. These Christ ordained, *viz.:* Baptism and the Lord's Supper. The Church has ordained this Rite of Confirmation, which is sacramental in character.

(*cf. Catholic Religion,* pp. 238, 263.)

CHAPTER C.

# The Letters or Epistles to the Churches.

*How the First Christian Missionaries Directed Their Churches.*

*Question* 9. According to the Table of New Testament Books (given as the result of research), what were the first two Epistles written?

(NOTE.—The statements at the end of the Epistles as printed in our Bibles, giving city where written, were inserted as the result of study many years ago. They are not part of the Bible, and are mostly incorrect and without authority. Recent scholarship has given substantially the Table printed in this Lesson Book.)

*Questions* 10-12. The first two Epistles were those written to the Church in Thessalonica from Corinth, where S. Paul went from Athens. In a former chapter we have noted the different accent in his preaching at Corinth. He had left Athens with its brilliant life, and found himself here in Corinth in the midst of a life very different, and presenting problems and conditions that demanded his deepest interest and energy. Corinth was the capital of southern Greece. It was "the seat of a pro-consul, the home of Roman veterans, with a Roman garrison and Roman fortifications." It was in reality more Roman than Greek, and at least had a very mixed population. Even the names of the Corinthians, in the Epistles, seem to

carry us to an Italian town rather than to belong to a Greek one—Titus, Justus, Caius, etc. But there flowed into this rich and populous city a flood of Oriental life also and the city became a hot-bed of every kind of frivolity and vice, with every sort of magic—jugglers, dealers in black arts, singers, courtesans, actors and everything that ministered to the folly, amusements and vices of a rich and pleasure-loving people. A very large contingent of Jews had also settled here after their expulsion from Rome, in A. D. 48. They had amassed great wealth, and had their magnificent Synagogue. The city lay at the foot of the Acropolis, a hill rising nearly 2,000 feet above the sea. On the slopes were temples, stately mansions; to the east lay the Stadium or racecourse, where famous games were played, and the huge amphitheatre, about 200 by 300 feet in size, and on every side there moved the gay, wanton, sensual life of that old-world Paris.

Corinth seems to have appealed intensely to S. Paul's heart. The very power of its great life challenged him. He went as usual to the Synagogue. The ruler of the Synagogue and some other people of means and position, like Crispus and Gaius, were converted to the Faith. But this success aroused the old hatred and then followed days and nights of terrible excitement. It even forced itself into his sleep, raising visions and dreams. In one of these he heard Christ speaking, bidding him "not to be afraid, but to speak, and not hold his peace, for He was with him, and no one would harm him, for He had much people in the city." (Acts 18: 9, 10.)

But the larger number of the converts were heathen of the lower classes, slaves and others. God had indeed

chosen the weak, the base, the despised, who were counted as nothing in the eyes of the world. (I. Cor. 1 : 26-29.)

Paul seems to have gone into the very slums of Corinth, along the docks, and among hovels of the poor, and these gathered for Christ men who had been fornicators, drunkards, thieves, extortioners, the vilest of the vile. (I. Cor. 6 : 9, 10.) Read the first six or seven chapters of First Corinthians, and see how he went to the very heart of that wicked life. You will understand in this way how he came to write such Letters to the Corinthian Church as he did later on from Ephesus and Macedonia.

It explains why he writes so plainly about sins of the body, and gives counsels on such subjects as marriage and divorce, and all the common and desperate sins that would be found in such a community; yhy he was obliged to caution women against boldness and carelessness of manner. (I. Cor. 14 : 34.)

The very wickedness of the city had driven him closer to the Cross and Passion of Christ. This is the working of an inevitable law. It is after all the very sinfulness of human life, its need, its sorrow, its weariness, that drives us to the Cross of Jesus for answer.

*Questions* 9-10. The foregoing note on Corinth gives us a better point of view for these questions on his Letters to the Thessalonians. We know where he was, the life about him, his disappointment at Athens, the appalling need of Corinth. He had been here some two months, and his heart turned back to the Christians in Thessalonica.

Let the teacher read these Letters at one sitting and so get their unity of idea.

*Note some points:* Courage (I. Thess. 2 : 2). Without flattering words (2 : 5). Plain and definite speech

and warning (4:4-6) because the city had a bad name and character. His self-supporting work at the tent-maker's trade (2:9) so as to be perfectly independent (*cf.* Thess. 3:8;4:11).

Another point in these Letters is the truth that however hard and difficult the work of Christ among men is now, yet there is a time coming when the glory of Christ will be made manifest before the world. Christ will one day come and justify the faith of those who believe in Him. The best way to prepare to meet Him at His appearing, is to be doing His will now and here.

*Questions* 12-13. These may be answered from the Approximate Table in the Appendix. The fuller consideration of the Epistles themselves will come in later Notes, on PART II.

*Questions* 14-17. S. Paul wrote thirteen of the Epistles; S. John, three; S. Peter, two; S. James, one; S. Jude, one; and the Epistle to the Hebrews comes from an unknown author. As early as the Second Century the origin of this Epistle was a subject of controversy. The early Church variously ascribed it to S. Barnabas, S. Luke, Clement and to S. Paul. Luther made Apollos its author. The Roman Church now, by its infallible authority, asserts that S.Paul wrote it; but the same infallible Church denied that he wrote it, in the Second, Third and Fourth Centuries. But whoever was the author, it stands as one of the noblest books in the Bible. It comes from the Apostolic age. It was written to Hebrew Christians, and its object was to make clear to them the way in which Christ fulfilled the old Faith of their nation.

Its opening verses were taken as the Epistle for Christmas Day, and it might be called the Epistle of the Incarnation.

*Question* 18. General Epistles are those written to the various churches. They were called forth by the conditions existing in these churches. This explains why each one differs from the rest, and brings forward some new interpretation and application of Christian truth. They fall into four groups.

GROUP I.—The Epistles to the Thessalonians are the earliest in date, and deal mainly with the expectation or idea that Christ was to return to the earth to right the wrongs of men and bring in a reign of righteousness and peace. 52 A. D.

GROUP II.—The two Epistles to the Corinthians show how S. Paul dealt with the question and rivalries that grew up in the restless atmosphere of Corinth. That the Church was full of strife, of parties that antagonized each other, and also of the dangers that grew out of the luxury and sensuality of this great city. They were written probably during the years 57 and 58 A. D., when S. Paul was engaged in some of the most intense labors of his life.

In this group we may place the Letters to the Galatians and the Romans. The latter of these is very important, and shows how God had in Christ brought to the great world of Rome the fullness of that hope which He had revealed to the old prophets of the Jewish race.

*Outline of Romans.* 1. Coming of Christ and His work for the salvation of men. Chapter 3 : 21-8.

3. How the Jew and the Gentile stand together on the same basis before God. Chapters 9-11.
4. The duties which belong to Christians in the world, and how the Church must carry on the work of Christ for man. Chapters 12-14.
5. Words of personal remembrance and salutation. Chapters 15-16.

The Epistle to the Philippians belongs to this second group. But it is far briefer, and in proportion to its length, the personal element is larger. Nothing finer than the second and third chapters is found in the writings of the great Apostle. Chapter 2: 1-11 is the famous passage on the Incarnation, and the third chapter contains S. Paul's wonderful declaration of his faith in Christ, and the ideal of his apostolate.

Group III.—The two Epistles, Colossians and Ephesians, give as their dominant thought, the first, the supremacy of Christ; the second, the Universal Church in Christ. Note that the Epistle for Easter Day is taken from the Colossians, and that for Epiphany from the Ephesians.

The Epistle to Philemon is very brief and is addressed to a personal friend on a merely personal question, *viz.*, the way he should as a Christian receive Onesimus, a run-away slave who had since become a Christian. But it it one of the most important utterances of S. Paul, and states a principle which is today as significant as it was then.

Group IV.—The last group contains the three Pastoral Letters, First and Second Timothy and Titus. These Letters should be read at a single sitting, just as you read a short story or the letters of a friend. The

First Letter to Timothy and that to Titus are counsels to them on their duties as pastors in the Church; and Second Timothy is the farewell word of the great Apostle to his Son in the Gospel.

*Question* 20. "The Word of God," we must remember, is God's revelation of His truth and life in the experience of men, and man's expression of that truth and life. This revelation came through all sorts and conditions of men. Think how different were David and Samuel; Isaiah and Ezekial and Jeremiah. How unlike S. John and S. Paul and S. Peter. Yet each of these men received God's truth and life, and it passed through the peculiar personality of each and came out in each case with some special mark upon it that distinguishes it. We never should mistake S. Paul's word in Ephesians for S. John's word in Revelations. These Letters were written to meet different conditions as they arose. Each has its own accent. But in each God speaks just as the great musical harmonies speak through different composers and instruments. How unlike Beethoven and Wagner and Strauss!

So everywhere in the Bible we hear "the Word of God" coming to us, sometimes clearer and nobler than it is at other times. Jonah is not equal to Isaiah. Jude is not equal to S. Paul or S. John. But we cannot afford to drop out of the Bible anything, because each part, however inferior it may be to some other part, is essential to the completeness of the whole.

God speaks to us quite as clearly and importantly through the ignorance of one man, as through the wisdom and genius of another and greater man.

The "circular letters" are no less the Word of God than are the Psalms and Prophets.

For illustration: S. Peter's words about the love and forgiveness of Christ are out of his own experience, just as David's were, in the Fifty-first Psalm. S. Paul out of his wonderful experience shows how God can lift and glorify any earnest life that follows His will.

IV.—For Further Study. Questions 21-23.

The Epistles and Gospels can be arranged chronologically by reference to the "Approximate Table" appended to these Lessons.

The reason why the Gospels were not written first, as a whole, is owing probably to the fact that the story of Christ's life was told over and over again in the preaching of the Early Church. Then the Epistles were written to correct abuses and to encourage and teach new converts. The Gospels were put into writing somewhat later in some instances, and in the case of S. John along towards the close of the First Century, in order to secure the story of Jesus in permanent shape before the death of those who had been His immediate followers.

*e.g.*:—The Gospel of S. Mark was then written at the dictation of S. Peter shortly before he died and not far from the time when he wrote his Epistles.

The arrangement of the New Testament is not strictly in chronological order. The general order is somewhat as follows:

I.—The History of the Life of Christ.

II.—The Histor of the Planting and Extension of the Church.

III.—Letters to various Churches.

IV.—Pastoral Letters to those in charge of Churches.

V.—Letters to the General Church.

VI.—The Revelation of S. John the Divine—a majestic Poem on the dangers and tribulations of the Church on earth, with magnificent vision of the ultimate triumph of Christ.

CHAPTER D.

# The Geography of the Early Church.

*Lands the Early Missionaries Traveled Through.*

I.—Review Questions 1-6 should be easily answered. It will help materially if a map of the Roman Empire can be used. Ramsey's "S. Paul the Traveller" is one of the best books on this subject. It is singularly suggestive, and written in a remarkably clear and readble style that greatly adds to the interest. It should be in the Teachers' Reference Library in every school.

Important information can be obtained from the office of the N. Y. S. S. Commission on the subject of maps.

## II.—For Home Study.

The Roman Empire included nearly all the civilized world in S. Paul's time. The division of the Empire into provinces gave at the same time a certain recognition to the various nationalities, and also brought each province into close touch with Rome.

In Palestine, for example, the right to worship according to their national faith and to observe racial customs was not interfered with. But national independence was totally destroyed. Everything was touched with the magic touch of Rome. Roman money was current everywhere, "Roman words were incorporated in the popular lan-

guage, Roman buildings were conspicuous in all the towns." The provinces of Palestine were thoroughly infected with new ideas. These changes social and political involved as gradual changes of attitude among Jews to their religion. The sentiment of patriotism was not dead. Every now and then, as in the reigns of Vespasian and Hadrian, there broke out furious political revolts. But Jews began to find their national unity in matters of religion rather than in independence of government.

Herod exerted a powerful influence in this direction. He made and unmade High Priests, the jurisdiction and authority of the Sanhedrin were abridged. Jews found their old national rights and traditions made the sport of their political masters, and so their hearts turned by a national law towards the religious practices and hopes of the past. Religion became a matter of importance; it was the one saving factor in a desolate and disappointing age.

Again, the Apostolic age was remarkable for the growth of learned Rabbinical schools. The two greatest were those of Hillel and Schammai. Hillel was the grandfather of Gamaliel, the great teacher, or professor, under whom S. Paul studied. There is a beautiful tradition that Simeon who took the Infant Saviour in his arms and uttered the *Nunc Dimittei* was Simeon the son of Hillel and father of Gamaliel. We cannot be sure, and yet it is well to remember that Gamaliel who so nobly championed the cause of S. Peter (Acts 5:34-40) was the famous Master of S. Paul.

Ther is in this tradition a strong flavor of probability, for we see running through this distinguished family of scholars a remarkably sweet and lofty tolerance, a certain spirituality of heart that makes such a story most reason-

able. The more we think of it, the more probable it seems.

Like S. Thomas Aquinas in the Middle Ages, who was called the *Angelic Doctor*, so Gamaliel was called the *Beauty of the Law*. He was a friend of culture, acquainted with Greek literature, a candid and noble nature, and we can easily trace in S. Paul's wonderful character the profound influence of this broad and earnest-hearted Jew.

Again: Another important factor in paving the way for the missionary work of Christianity was the ease of communication. Trade was steadily moving through the Empire. The Roman military roads furnished invaluable highways, and there had come over the Roman world a certain sense of security. The vast cities found natural centres toward which men drifted, as to-day. For S. Paul the one supreme city was Rome. Just as in America the life of New York affects the life of every town and village throughout the nation, so what was done in Rome made itself felt throughout the Empire. It was in a lesser degree true of every city. To plant the Faith in Corinth or Ephesus a Rome meant the putting it at the central point. From there it radiated. There were no systems of schools, no newspapers or telegraphs, none of those conditions which today bring the entire world each morning to the breakfast table in every village. Tenets, opinions, new hopes and new answers to old questions, all that betters and lifts the world, went in those days from mouth to mouth, and the cities were the starting points. This is why S. Paul went at once to the cities. Ephesus, for example, where he stayed longest, from the autumn of 54 to the spring of 57, was the most famous and influential city of Asia Minor. We can easily picture the great Missionary and his companions, going from city to city, afoot, or by

horse, or in company with bands of merchants; or sending letters by special messenger.

*Question* 13. "The Christian Church fixed itself first in the seats and centers of intelligence, in the towns and cities of the Roman Empire, and in them its first triumphs were won; while long after these had accepted the truth, heathen superstition and idolatries lingered on in the obscure hamlets and vilages of the country; so that *pagans* or villagers came to be applied to all the remaining votaries of the old and recaying superstitions, inasmuch as for the greater number of these were of this class. The first document in which the word appears in this its secondary sense is an edict of the Emperor Valentinian, of date 368 A. D. The word *heathen* acquired its meaning from exactly the same fact, namely, that at the introduction of Christianity into Germany, these wild dwellers on the *heaths* longest resisted the truth."

(*Trench, Study of Words,* p. 102.)

## III.—For Discussion in Class.

The size of Palestine was very small, hardly larger than Vermont. But this is illustrated by similar facts. England is a tight little island, but it has exerted an altogether imeasurable force in the development of civilization. Italy is not a large land, and Rome was practically the whole of Italy, but Rome conquered almost the whole known world, and Roman laws lie at the foundation of modern jurisjrudence. A little leaven, the Master said, leavens the whole mass. The principle is simply this, that where a living force appears, whether it be leaven, or political truth, or truth in law or religion, or art or music—there we find the starting point of new life.

Illustrate this in other ways. Influence of an honorable, highminded boy among his fellows.

The influence of noble citizen, like the late Abram S. Hewitt of New York.

Rome stands first in importance among the Christian cities of the Apostolic age. Then follow the group of Greek cities, of which Corinth led in influence; and, finally, the cities of Asia Minor with Ephesus at the head. As we have seen in previous chapters, S. Paul measured things in the large way. Rome challenged his Roman citizenship and to establish the Faith of Christ in the capital of the Empire was a supreme ambition.

Note other important cities.

*Antioch* was almost more conspicuous in the Early Church than Jerusalem. The name Christian was coined here. That would be enough to give it immortal renown. Geographically it was situated most advantageously. It was a rich commercial center, and through it there passed a stream of travel that flowed out and away in countless directions carrying everywhere new ideas and impressions.

*Ephesus*, after Jerusalem and Antioch came as the third capital and starting point of Christianity. It was a charming, beautiful city, situated about a mile back from the Icarian Sea. On either hand noble hills rose above the place. Here the great roads leading northward to ancient Troy and Sardis, and south to Antioch opened a way into the interior of Asia Minor, while in its harbor thronged ships from every quarter of the known world. Its wealth was enormous. It was the home of literature and art, and here was the most famous Temple in all the Grecian world. And the city was as corrupt, as luxury-loving and degenerate as any city could be out of which

the light of liberty and pure morals and the spirit of sturdy independence has passed. Here S. Paul found a world that needed all his splendid power. With the single exception of Rome it was the most important scene of his work.

Ephesians were commonly reported to be most superstitious, and religious had been turned into very corrupt channels out of which the various priestly bodies made large wealth.

Let me advise the teacher to consult for detailed information Coneybeare and Hanson, *Life of S. Paul*, Vol. II., pp. 69-89, or Farrar's *Life of S. Paul*. Also Ramsey, *S. Paul the Traveller*, and Smith's Bible Dictionary are most useful.

*Question* 21. It is a remarkable fact that Christianity to-day lives but a feeble life in those countries that witnessed the superb labors of S. Paul and S. John. The influence of Islamism has blighted that whole region these many centuries. We still see there the "fossilised relics," as Dean Stanley called them, of the ancient Churches. Ephesus, famous for one of the Church Councils which confirmed the doctrine of the Nicene Creed.

This Council was held in Ephesus in the year 431 A. D. from June 22 to August 31. It condemned the heresy of Nestorious, viz.: that Christ had two persons, a divine person and a human person. The "Nestorians" still continue their separate ecclesiastical life and polity. "Living in the secluded fastnesses of Kurdistan, they represent the persecuted remnant of the ancient Church of Central Asia. Their sacred city, Edessa, is the traditional birthplace of Abraham" (Stanley, *The Eastern Church*).

Once they were famous for their missionary activity

and their missionaries penetrated even to China and Ceylon. Their chief assumed the splendid title of "Patriarch of Babylon."

Another group of these old Eastern Christians form what are known as the *Armenian* Churches. We recall the terrible persecution inflicted upon these in recent years by the Turks. They accept in addition to our present New Testament two other sacred writings known as the Epistle of the Corinthians to S. Paul, and the Third Epistle of S. Paul to the Corinthians.

Antioch in Syria is the capital of the *Syrian Church,* while claiming to have been founded by S. Paul, regards itself as possessing whatever privileges can be claimed by the See of Rome on the ground of S. Peter's connection with that city.

These Eastern Churches are crippled by the fatal domination of Mahometanism. They long since settled back into a kind of fixed and unprogressive life. They represent the extremist conservatism, the clinging to quaint and ancient usages and this condition must continue until the inevitable political changes of the future shall bring these Old World lands into the stream of modern life. It is therefore important to note how the aggressive life of Christianity has been found quite outside of those lands where the Faith was first established. All that new life which came into existence with the fall of the Roman Empire, with the growth an expansion of civilization through Germany and Gaul and Britain, needed a new energy to guide and subdue it. This came from the Christian Church that centered in Rome. "From the day when Leo III. placed the crown of the new Holy Roman Empire on the head of Charlemagne (on Christmas Day,

800 A. D., in S. Peter's Church in Rome) the stream of human progress and the stream of Christian life, with whatever interruptions, eddies, counter-currents, flowed during the next seven centuries (till 1500 A. D.) in the same channel. The history of the Middle ages, with all their crimes and virtues, revolved, it is at once the confession of their weakness and their strength, round the character and policy of the Popes." Then came the Reformation which served as the Open Door through which Christian civilization passed out into a new period. Each period of the Church's life has had its own perils, dangers, vices, virtues, and the modern Church is not itself perfect. But so far as we can now see the hope of the future lies in that great spirit of intelligence and freedom, that with all its errors and abuse, has still lifted the life of the world out of its ancient superstition.

# TEACHERS' NOTES

ON

## St. Paul and the First Christian Missionaries.

PREPARED BY

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# PREFACE.

The following Notes have not been written with the fulness of a complete commentary or exposition. Their object is to suggest. These Studies in the Life of S. Paul and the First Christian Missionaries are intended to touch upon certain salient points in their work, but the historic connection should be kept closely enough to give the Scholar a fairly comprehensive idea of the Apostolic Age. The first step in securing this result for the pupil, is for the teacher to have a knowledge of the Book of Acts as a whole. Such knowledge must begin with reading of the entire book, and then the history of the period, with its geography, and the general condition of the Roman world at that time. This will make the Book something more than a succession of detached incidents. The content of each of the following *Studies* will depend largely on the clearness with which the teacher has caught the general movement of the age and the spirit of the early Church.

1. Each Lesson, or Chapter, should stand out clearly marked as a whole. It is not the multiplicity of details so much as the concrete and definite truth represented in the chapter that must be seized and mastered.

2. These Notes should be supplemented by the largest information obtainable. One cannot know too much. But even the fullest knowledge is useless in teaching, if we do not know what to leave out. We can easily flood the lesson with so much information and detail that the pupil is left with practically nothing definite.

3. Again, the great point in historical studies, is to secure such a living picture of the man at his work that he becomes to us a reality. The Teacher will find useful such questions as, *e.g.*, "Name the traits of S. Paul's char-

acter that stand out in this story," or "What do you think was the character of the Church at Philippi?" or "Contrast S. Paul's work at Athens with that in Corinth." These questions are important because they involve just this effort at realizing actual events and characters.

4. Let me urge the importance of a Teachers' Training Class; a well selected Reference Library; the resolute insistence by the Teachers themselves upon thorough work and a high standard. Honest work by the pupil, will, in the average case, follow honest work by the Teacher. A careful study of the "Directions for Teachers" will richly reward the Teacher who wants to do good work and is willing to pay the price.

The following books, in addition to those mentioned at the close of "Directions to Teachers," will be found helpful:

*Pastor Pastorum* (H. Latham). James Pott, New York.

*Catholic Religion* (Vernon Staley). E. S. Gorham, New York.

*Twentieth Century New Testament.* F. H. Revell Co., New York.

PASCAL HARROWER,

*Chairman of the Commission.*

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## DIRECTIONS TO TEACHERS.

The subject of this course of Lessons is S. Paul and the First Christian Missionaries. They are designed for pupils who are in the period of hero-worship (about 14 to 19 years old), and are beginning to understand and practise self-sacrifice. The key-note of the Course is found in our Lord's parting command to His disciples; and the Lessons will naturally be of most profit to those who come fresh from the study of The Life of Christ.

The plan of the Course calls for several kinds of definite work on the part of pupils and teachers, as follows:

1. The memorizing of a hymn, or collect, or passage of Scripture. While many classes may not be able to memorize all the passages suggested, all can and should memorize something for each Sunday's Lesson; but the work of memorizing should never interfere with the study of the Lesson, and should be left for the end of the hour in class.

2. The Collection and Study of Pictures, and the detailed Study of Maps, both of which are indispensable, as a means of giving life and reality to the study of the text.

3. Review Questions for Rapid Oral Answers, the purpose of which is four-fold: to aid memory through repetition: to test knowledge: to aid thought by grouping related facts: and to prepare for the next lesson.

4. Review Questions at the end of each half year, designed to give a survey of the whole subject, to emphasize essential facts, and to group them in such a way as to aid comparison and to bring out meanings.

5. Questions for Home Study, calling for written and oral answers, both of which should be prepared before

entering the class. The written answers should be entered in a Blank Book, adapted for the purpose, or on Sheets of Paper and filed in Covers, or in the Text Books themselves in the blank spaces between the questions. They should be examined and corrected by the teacher, and preserved carefully by the pupils. It is essential to the success of the first and second of these plans, and it is desirable in any case, that the answers themselves embody enough of the questions to form independent and intelligible statements, when standing alone. Thus if the question reads: "What gift did the Master promise His disciples?" the answer should be: "The Master promised His disciples the gift of the Holy Spirit." If this is done in every case, the answers and questions of a lesson will form a readable and connected account of the subject in hand.

Some of the questions, *e.g.*, those requiring the telling of a story, involve answers too long to be written out. These should be carefully prepared for oral recitation in class.

6. The Questions for Discussion are of two kinds: those too hard to be answered without help; and those that are the proper subjects of discussion. The answers to all these questions, when decided on, should be written out by the pupils.

7. Under the head, Questions for Further Study, are placed (1) those that cannot be answered by all pupils; (2) those which, while they are interesting and important, cannot be properly inserted under the preceding heads without sacrificing the unity of development. Such questions may be given as special assignments to individuals or to groups.

It is only too well known that Sunday School Lessons

often fail of producing the clear and definite effect on the mind and character, which teachers and parents desire, and which the earnest efforts of both might seem to deserve. In this Course of Lessons, efficiency is sought, partly by assigning to pupils definite tasks, which are within their power and adapted to their stage of development; and partly by concentrating the attention in each lesson on some one main point. It will not be forgotten by those who use this Course that no scheme of lessons, however definitely planned, can take the place of the teacher. Printed questions and other helps at best only prepare the way for the direct influence of the teacher in moulding the character and influencing the lives of his pupils. There are many questions of the greatest interest and moment, which cannot be formulated by a Committee and printed in a book. It is the privilege of the teacher to deal with matters of the heart and life, at the psychological moment, when the hearers have ears to hear, and when that which is said can come straight from the lips and heart of the teacher.

## SUGGESTED BOOKS OF REFERENCE.

For the advantage of teachers and pupils, who may have access to books from Public or Private Libraries or may care to purchase such, a list of books bearing on the Life of S. Paul and the early Church Missionaries is appended below:

Stalker's *Life of S. Paul.* Revell. Cloth, 60 cts. list.

Conybeare and Howson's *Life of S. Paul.* Scribners. Cloth. $1.50 list.

Dean Farrar's *Life and Works of S. Paul.* Dutton. Cloth, $2.00 list.

*The Many-Sided Paul* (Rev. G. F. Greene). Westminster Press. Cloth, 75 cts. net.

Ramsay's *S. Paul, the Traveller and Roman Citizen.* Putnam. Cloth, $3.00 list.

Taylor's *Life of S. Paul.* Harper Bros. Cloth, $1.50 list.

*S. Paul and His Missions* (Abbe Fouard). Longmans. Cloth, $2.00 list.

*The Messages of the Apostles* (Stevens). Scribners. Cloth, $1.50 list.

*The Apostolic Age* (Bartlett). Scribners. Cloth, $2.00 net.

Weed's *Life of S. Paul.* Jacobs. Cloth, 60 cts. net.

*Paul of Tarsus* (Bird). Scribner's. Cloth, $1.50 list.

*Tissot's Pictures of the Holy Land,* etc. McClure.

*The Combination Bible.* Authorized and Revised, Aids, Maps, Pictures, Concordances, etc. International Pub. Co. $1.75 net.

Whedon's *Commentary on the Acts.*

## LIST OF MAPS, CHARTS, ETC.


FRONTISPIECE.

1. The Eastern Part of the Roman Empire.

IN APPENDIX.

2. Map of Syria and Adjacent lands.
3. Map for Tracing S. Paul's First Missionary Journey.
4. Map for Tracing S. Paul's Second Missionary Journey.
5. Map of S. Paul's Third Missionary Journey.
6. Map for Tracing S. Paul's Third Missionary Journey.
7. Map of S. Paul's voyage to Rome.
8. Table of Chronology of S. Paul's Life.
9. Dates of New Testament Books.
10. Outline Table of Each of the Four Journeys of S. Paul.

## SUGGESTIONS AS TO PICTURES.

Even in an advanced text-book, pictures very often will be found helpful in making the lessons real. It is to be regretted that in some cases, pictures are not to be found in cheap form, but can be secured only from books, etc. For some of the lessons, no good illustrations exist.

All of the pictures and books here mentioned may be obtained from the Sunday School Commission, 29 Lafayette Place, New York, or from the dealers indicated, as publishers of the pictures.

Geo. P. Brown, Beverly, Mass.

Perry Co., Malden, Mass.; David Cook, 146 Fifth Avenue, New York.

Wilde Pictures, Ward & Drummond, 7 West Nineteenth St., New York.

Am. S. S. Un., Chestnut St., Philadelphia, Pa.

Heidelberg Co., Philadelphia, Pa.

Cosmos Picture Co., 296 Broadway, New York.

Harper & Bros., Franklin Square, New York.

Eliott (Church Economist), 111 Fifth Avenue, New York.

The Brown, Perry, Am. S. S. Un., Heidelberg and Wilde Pictures sell at 1 cent each, 120 for $1.

The Cosmos Pictures sell at ten for 25 cents, 50 for $1.

The Eliott Pictures sell at 100 for 50 cents.

## PICTURES SUGGESTED FOR EACH LESSON SUBJECT.

XVII. S. Paul at Ephesus, Perry 3290; Weed (Temple of Diana) page 165, (Image of Diana) page 167, (S. Paul at Ephesus) page 171; Wilde 448, 449.

XVIII. Weed (Raising of Eutyches) page 187, (His Farewell) page 191.

XIX. Jerusalem, Brown 997, Wilde 189.

XX. Weed (Attacked at Jerusalem) page 195.

XXI.

XXII.

XXIII. Before Felix, S.P.C.K., Stacey, Part II., one picture. Weed, page 201.

XXIV. Before Festus. S.P.C.K. Stacey, Part II., one picture. Wilde, 311, 309 (view).

XXV.

XXVI. Journey to Rome, Weed, page 211. Wilde 304.

XXVII. The Shipwreck. S.P.C.K. Stacey, Part II., one picture. Weed, pages 215, 219, 221; Wilde, 447.

XXVIII. On the Way to Rome. Perry, 1769, 1743. Wilde, 315. Weed, pages 223, 225, 227; Wilde 461.

XXIX. At Rome. Perry, 1743, 1769, 1771.

XXX. S. Paul. Weed, page 239.

Note with regard to pictures. Weed's *Life of S. Paul* (Jacobs) is quite replete with good half-tones, illustrative of the Lessons. It sells at 60 cents net. Tristram's *Landscapes of the Bible* (London), has over 50 views in colors, with description of each. It sells at $1.00 net.

In general it is well to distinguish types of Pictures available. The following analysis is given as a guide for selection from catalogues:

A. Old Masters, showing—

(*a*) Spirit of devotion, striving through imperfect handling of their art.

(*b*) Complete mastery of art. Use of neighbor types (as with Tissot).

(*c*) Dutch Pictures. Use of types, costumes, portraits and home scenes.

B. Modern Paintings, that give the rendering of Bible Concepts in more modern style as to features, costumes, etc., Tissot and others. Modern German, French, English, and American art. Photographs of scenes, etc.

Mac Coun's *Holy Land in Geography* (Revell, 2 vols., cloth, $2.00) will give the best plain, outline, and relief maps of the Holy Land now available for reproduction in Class Work.

The new catalogue of the New York Sunday School Commission has a large and exhaustive collection of single Maps.

CHAPTER XVII. Hymn 325, Light in Darkness.
CHAPTER XVIII. Hymn 260, Witnessing for Christ.
CHAPTER XIX. Psalm 123, Jerusalem's Glory.
CHAPTER XX. Psalm 105 (First Half), God's People.
CHAPTER XXI. Psalm 46, God's Help.
CHAPTER XXII. Psalm 129, Persecution.
CHAPTER XXIII. Hymn 334, Patience.
CHAPTER XXIV. Psalm 63, Trust in God.
CHAPTER XXV. Psalm 112, Fearing God.
CHAPTER XXVI. Hymn 114, Trust.
CHAPTER XXVII. Psalm 116, Deliverance.
CHAPTER XXVIII. Psalm 99, God Rules.
CHAPTER XXIX. Psalm 125, Confidence.
CHAPTER XXX. Hymn 245, Faith.
CHAPTER E. Psalm 1, The Man who Walks with God.
CHAPTER F. Psalm 23, The Valley of Death.

# PART II.

## V.—S. PAUL'S THIRD MISSIONARY JOURNEY.

CHAPTER XVII.

# S. Paul's Three Years at Ephesus.

*A Battle with Evil.*

Lesson Passage: Acts 19: 1-41.

Let the Teacher note the historical connection at this point. For some time S. Paul remained at Corinth. Then he started for Jerusalem to attend the Passover. He stopped at Cenchreae, the eastern port of Corinth, to have his hair cut. This was in fulfilment of a vow which he had made to not cut his hair until God had brought him safe to his embarkation for Jerusalem. This may be the possible explanation of the vow. They came to Ephesus on their way, and he stopped long enough to attend the Synagogue service and deliver an address to the Jews. They were anxious to keep him with them, but he was obliged to refuse, saying he must by all means pass the coming Feast in Jerusalem, but "if God please, I will come again to you." Reaching Cæsarea, the seaport of Jerusalem, he went up to the Passover, where he reported his work to the authorities of the Church, and joined once more in the old Passover rites. For a short time he tarried there, and then went on to Antioch (18: 22). Here he evidently received disappointing news about the Galatian Churches, and hastily left Antioch, by the land route, passing through Cilicia (see Map in Appendix). He probably reached Derbe in June—and, in all, spent some two months among the Christians in Galatia. About the first of Sep-

tember he went on to Ephesus. He travelled over what was called the mountain route, a shorter and more direct course, reaching Ephesus about the first of October.

Ephesus was the most important city in Asia Minor, both on account of its location and its size. Like Corinth, it was a commercial city and the centre of an extensive maritime and inland trade. It was famous because of its harbor where ships from many countries found a good anchorage, and also because of its fine roads, which, running inland, connected it with hundreds of different cities. For these reasons Ephesus was the market-place of Asia Minor, where peoples from many nations came to engage in trade. Furthermore, it was a beautiful city, possessing splendid buildings and rare works of art, the most famous of which was the temple of Diana, which stood at the head of the harbor and was regarded as one of the wonders of the world.

On the surface, thus, Ephesus was an exceedingly beautiful and prosperous city; but beneath, it was full of corruption and degradation. Not only was it a heathen city where false gods and goddesses were worshipped, chief among whom was Diana, but also, as a result, it was full of vice and crime.

S. Paul saw in this city a great opportunity to establish the Christian religion among heathen people, to raise their moral and religious standards, and at the same time to Christianize distant peoples through trade channels.

S. Paul had, by his Jerusalem Journey, been absent from Ephesus some six months. During this time Apollos, an Alexandrian Jew, evidently a very eloquent and popular speaker, had been carrying on a kind of mission. He knew little of the Christian Faith, and nothing of any

baptism later than that of S. John Baptist. He was, therefore, with all his zeal, an imperfect teacher. S. Paul found people quite ignorant, as the opening verses in Acts, Chapter 19, tell us, and his first work was to correct the false impressions which Apollos had unintentionally given of Christian doctrine. For several months he constantly attended the Synagogue services, and carried on an energetic course of discussion and teaching, until he was obliged to withdraw from the Synagogue and gather his followers in the lecture-hall of one Tyrannus. Here, every day, from just before noon till about four o'clock he carried on a sort of school. This went on for some two years. The daily life of S. Paul can be outlined in a general way (I. Thess. 2 : 9). He arose early and worked at his trade till eleven o'clock A. M., or the fifth hour. Then he began his teaching in the Lecture Hall. This part of the day was usually "devoted to home-life and rest." He took it for mission work.

*Question* 15. Ephesus was a centre of all sorts of magical arts and practices, and it was inevitable "that the new teaching should be brought into contact with them and triumph over them." The story told here refers to some attempt on the part of certain travelling Jewish Magicians to steal S. Paul's art as they would call it.

Let me explain this briefly.

1. In the Great Temple of Ephesus stood a statue of Diana. This goddess represented the source of all life. People worshipped her as the one from whom came all the good things of nature. "On the base of the statue were certain mysterious sentences, and these, copied upon papers and amulets (*i.e.*, little charms worn on the person or carried in pockets), were known far and wide by the name

of *Ephesian letters.* This was the heathen form of superstition. But there was also a Jewish practice of the black art. They used certain incantations, herbs, and magical formulas, said by tradition to have been taught by Solomon, for the expulsion of diseases and the exorcism of evil spirits (F. W. Robertson).

When we speak of it in this way, it would seem impossible for intelligent people to believe in it. Yet there never was a time when intelligent people could not be found to believe in all sorts of superstitions. These magicians no doubt believed in their own art. Even to-day many an intelligent Roman Catholic priest will believe in and teach that sickness and lameness can be cured by touching a *relic* like "S. Anne's Bone"; many an intelligent man and woman believes that "Christian Science" can heal every disease, and claims that there is in fact no such thing as disease. Mothers have thus watched their children die rather than call in a physician.

2. Now under all these various superstitions or beliefs, there is no doubt a substratum of truth. The truth, however, becomes distorted into falsehoods when people develop it into an elaborate system, and claim everything for it.

These sons of Sceva probably thought that S. Paul was making use of some system of magic better than their own, and attempted to use its formula. "We adjure you by Jesus whom Paul preacheth."

3. Then notice the "Ephesian letters." They represented a great money value. Always a *secret formula* is costly. It is like the secret prescription of a pŏpular patent medicine; or the secret of some invention.

*Notice the important point here.* The effect of S. Paul's ministry was to overthrow, in large measure, the influence of this sort of superstition. Many persons came to believe that S. Paul taught something nobler and deeper than a mere wonder-working magic.

There is a miraculous element in Christianity. We believe that Christ did do miracles. We believe that back of, and behind all things to-day, there is a Divine and Infinite Power. There are in science, in nature, in our physical and mental life mysteries which we cannot ignore. But we also know that God holds these strange mysteries within a certain restraint. Perhaps sometime in the future we shall know more of them. But meanwhile Christ comes to make our life nobler and purer, to make us not the curious believers in strange powers, not dabblers in some half understood knowledge, but believers in the Eternal Fatherhood, and in Christ the Saviour and Helper of the world.

S. Paul wanted to teach the Ephesians that Christ came to save from sin, to conquer impurity and falsehood (verse 20).

*The Story of Demetrius.* He was a leading manufacturer of little silver shrines used by worshippers in the Temple. Others were engaged in similar lines, making shrines of gold, terra-cotta, and marble. It was a money-making business. Demetrius called a meeting of leading manufacturers in their great Guild Hall, like our Stock Exchanges, etc., where the general interests of the trade were discussed. You can imagine the tumult, quite as great as in Wall Street when someone is breaking the market and stocks are tumbling. The whole trade in shrines and other articles used in the Great Temple wor-

ip was threatened by a sort of "Black Friday," and men re terror-stricken at the loss of their fortunes. Alexnder, the coppersmith, a Jew, was prominent in the disrbance. He represented the Jews who evidently were arful that the indignation against S. Paul would react pon their race. His effort to be heard was fruitless, and ems only to have added to the turmoil, and quiet was not stored until the Town Clerk of Ephesus took the matter hand. His speech is a fine, straightforward appeal for air play (vs. 35-41).

### III.—For Discussion in Class.

*Question* 23. Self-interest plays its part here. To-day s well as then, self-interest blinds men to the interests hat lie outside and affect the deeper welfare of all. "Whatver touches the pocketbook" touches pretty closely. It s so in politics, in business, in Church. In the great Mayoralty campaign in New York in 1903, a large corruption fund was collected from corporations who had found he outgoing administration of Mayor Low difficult to deal ith. One of the arguments against Reform in city and ate is often expressed in a word: "It is not practical"!

*Question* 25. Not cowardice certainly. Probably the Disciples who held him back from going knew perfectly ell that the whole uproar was in reality of little imortance. Nothing came of it. S. Paul was secure in is civic rights, and there was nothing to be gained by his oing into the mob of people in the circus. The whole hing was as useless as a street crowd of brokers or strikers. The only thing was to let them talk it out in their mad ashion, or carry it before the Court for a decision of ghts in the case.

*Questions* 27-29. These points have already be brought out. They present themselves in every age, one way or another.

Remember (1) TRUE religion need not fear open a honest discussion.

(2) Be careful that motives we act upon are in the selves perfectly honest. Do not justify a bad action attributing it to a good motive.

(3) The hypocrite is one who wants to appear to a upon fine motives when in reality he is acting upon selfi and unworthy motives.

CHAPTER XVIII.

# Paul's Farewell to His Ephesian Friends.

*His Trials and His Joys.*

-n Passage: Acts 20: 17-38, Twentieth Century New Testament.

'or the future, find your strength in union with the . and in the power which comes from His might. Put l the armour of God, so that you may be able to stand ground against the stratagems of the Devil. For our :gle is not against enemies of flesh and blood, but ıst the Powers of Evil, against those that hold sway in )arkness around us, and against the Spirits of Wicked- that when the evil day comes, you may be able to stand the attack, and having carried the struggle ugh, still to stand your ground. Stand your ground, *with truth for your belt*, and *with righteousness for breast-plate*, and with the *firm foothold of the Good s of Peace* as shoes for *your feet*. And besides all ,take faith for your shield; for with it you will be able stinguish all the flaming darts of Evil. And accept *helmet of Salvation*, and *the sword of the Spirit*, ı is *God's Truth*. Do this with continual prayer and lication. Pray in your hearts at all times. Be intent this, with unwearying perseverance and with sup- tion for all Christ's People, and on my behalf also,

that, when I begin to speak, words may be given me, so that I may courageously make known the secret truths of the Good News. It is on behalf of the Good News that I am an Ambassador—though in chains! Pray then, that, when telling it, I may have the courage to speak as I ought.

I wish you, as well as others, to know all that concerns me and what I am doing. So Tychicus, our dear Brother and faithful helper in the Master's service, will tell you everything. For I am sending him to you on purpose that you may learn all about us, and that he may cheer your hearts.

May God, the Father, and the Lord Jesus Christ give our Brothers peace and love, and faith as well. May God's blessing be with all whose love for Jesus Christ, our Lord, never fails.—(Paraphrase, from *Twentieth Century New Testament*—Eph. 5:10-24).

This Farewell Address (20:17-38) is one of the most exquisite bits of language that came to us from S. Paul. It is singularly simple and flows with that perfect balance of phrase that characterizes the highest literature. Compare it for example with Lincoln's speech at Gettysburg. There is not a word which a child cannot understand. The thought is direct. Through it all there is felt a strangely sweet tenderness, deep and beautiful, and we can easily feel that this man must have been one not only to love others, but to be loved of them. The translation in the Twentieth Century New Testament is in certain respects more graphic than the authorized or Revised Version. Let me *urge* very strongly that every teacher have a copy of this new Translation.

Acts 20:1-16 gives us the historic connection with the preceding study. He had gone into Macedonia, and vis-

ited the Grecian Churches. Then he returned to Asia Minor and stayed a week at Troas. Note now the dates: In A. D. 57, Passover fell on Thursday April 7. The company left Philippi on the morning of Friday, April 15, and the journey to Troas lasted till the fifth day, Tuesday, April 19. In Troas they stayed seven days, the first of which was April 19, and the last, Monday, April 25. On the Sunday evening just before the start, the whole congregation at Troas met for the Breaking of Bread. Religious services were conducted late into the night; and in the early morning of Monday the party went on board and set sail.—*Ramsay,* "S. Paul the Traveler," p. 290.

The episode of Eutychus took place here. S. Luke and his party went by sea, S. Paul meeting them at Assos, and with them going on to Miletus. He did not want to go to Ephesus and the long overland route, and so sent for the elders or officers of the Church to come to him at Miletus. He aimed to reach Jerusalem for the Feast of Pentecost, since he had not been able to get to Jerusalem for the Passover.

It was one of the great aims of S. Paul's ministry to bring about an understanding between Jewish and the non-Jewish sections, or parties, of the Church. He believed that he would strengthen his influence as a mediator between these two sections if he could convince the Jews of his own devotion to certain great traditions of the national religion. Aside from this, however, we see in him a deep love for his own ancient faith. He had not cast it off as something to be despised. He believed that he might perform such ministry of reconciliation. His failure was not owing to his lack of purpose and sympathy, but rather to that

intense prejudice which lifted an impassable barrier in his way.

### III.—For Discussion in Class.

*The Farewell Address* presents certain very definite points of interest.

1. The simplicity and earnestness of his ministry.
2. The obstacles from Jewish persecution.
3. He had not posed as a wonder-worker, but had preached the doctrine of repentance and faith.
4. Then he speaks of an irresistible impulse that drives him from them and back to Jerusalem, and thus out into an unknown future. The overshadowing fate of prisons and persecution falls across her path, as he goes on with the work Christ had given him to do.
5. The conviction is on him that never again will he be in Ephesus, where for nearly three years he had lived and worked among them.
6. Others would come after him. But false teachers would also come, and against these he bids them watch, and to remember how he had labored night and day to teach them the true faith.
7. Then he refers to him own independence. His ministry had not been a money-making business. He had clothed and fed not only himself, but had helped to support his fellow-workers. This was his lesson to them of loving and generous service. Money was very little to S. Paul. We do not judge S. Paul by any money-standard. Did he have a salary of $500 or $5,000? Was his life pleasant, agreeable? Did he live in a fine house, have servants and horses, and was his ministry therefore brilliant and successful?

How poor such questions are! Who asks if Jesus were rich, or S. Paul, or S. John? Who measures the greatness of Isaiah or S. Peter, or any other supremely great soul, by the amount of his balance in the bank?

8. All through this address we catch sight of S. Paul's simple-heartedness, his friendly and tender regard for others, the manly straightforwardness of his character. It is proof of this fact, that the great work of S. Paul was possible because into it he carried a great nature. There is no trace anywhere of smallness or narrowness. He breathed into everything the fulness and vigor of his large life. He loved men, and believed in them, and from that day to this the world has felt the power of that superb faith.

# VI.—S. PAUL'S FIFTH VISIT TO JERUSALEM.

CHAPTER XIX.

# The Last Visit to Jerusalem.

*S. Paul Mobbed While on an Errand of Kindness.*

Lesson Passage: Acts 21: 1-36.

One of S. Paul's objects in going to Jerusalem was to carry the monies he had collected for the poor Christians of Judea from the Christians of gentile communities, like Ephesus, Macedonia, and Greece (*cf.* Gal. 2: 10; I. Cor. 16: 1-4). He had a special purpose in this charitable work, namely, that in this way he might bring about a closer fellowship and interest between two naturally distrustful, if not antagonistic, sections of the Church. There was practically a schism between Gentile and Hebrew Christians. He felt that if the Gentiles had been made partakers of the spiritual blessings that came to them through the Jewish Race, they ought to share with them their own greater material wealth. It was even at best a difficult task to bring about such a Christian fellowship. Even gifts of money might not destroy deep-seated prejudice. He even feared that this offered assistance might be rejected, and he entreated the prayers of others, "that he might be delivered from the disobedient in Judea, and that the service which he had undertaken for Jerusalem might be favorably received by Christ's people" (Rom. 15: 30, 31). So he went up to Jerusalem with his eyes open. Every step was carefully taken. He knew "the

calumnies with which his enemies were ever ready to assail his character; and therefore he took the most careful precautions against the possibility of being accused of mercenary motives." In I. Cor. 16: 3, he takes pains to urge them to select someone who should be fitted to assume the trust. *S. Paul was careful about money.* The response was most generous, and we may be sure that it brought great relief to the beneficiaries. In passing, let us call attention, just for the sake of throwing a bit of human color and life into the story, to the fine spirit of this whole business. There was no blazoning of gifts and names. The names of some of the most faithful promotors of this charity are unknown. *Notice* II. Cor. 8: 18, 19, 22.

*Questions* 11-15. A very excellent commentary on Acts is that of Dr. Whedon, an eminent Methodist divine. It is brief and definite, and in many respects one of the most practically helpful books to be had for the Sunday school teacher. The 21st chapter of Acts gives us the course of S. Paul's journey to Jerusalem. Leaving Assos in Mysia, they had dropped down the coast of Asia Minor, sailing through the fringe of islands, stopping over at Miletus. From there they passed on around the southwestern Province of Caria and reached Petara in Lycia, then on to Myra in the same Province. From here they sailed over the open sea, passing Cyprus on their left, straight to Tyre. Here they remained a few days, S. Paul probably taking advantage of the enforced delay to visit the Tyrian Christians. This brief visit completely won their hearts, and they only let him go with the same grief as was shown at Miletus.

After a day's stop at Ptolmais, the travelers reached Cæsarea and became the guests of Philip the Deacon and Evangelist. S. Paul tarried here for a considerable time. His coming was known in Jerusalem, and Agabus hurried to Cæsarea to warn him of the dangers he would face in that city. Note the symbolic action of Agabus, vs. 11, 12. It had all the vividness of Oriental action, and made a profound impression on everyone. Luke, Trophimus, and Aristaschus, his fellow travelers, and the others, fell to weeping, and besought him not to go up to Jerusalem.

But S. Paul was "bound in spirit" to go. He felt possibly that his life had reached one of its great crises, and evidently behind that same change impended.

Jerusalem was crowded with Passover Pilgrims, but Mnason of Cyprus, an early convert to Christ, had a house in Jerusalem, and he received them as his guests.

The word "carriages" (v. 15), possibly means that they, especially S. Paul, went on horse-back. The distance was 64 miles. Chrysostom so interpreted the word. S. Luke the Physician, we may rest assured, took every precaution to save S. Paul's strength in face of the coming ordeal.

*Questions* 16-19. The welcome given to S. Paul was very cordial. His story, the spread of Christianity, the love of Gentile Christians shown by the generous collections now handed in—all these things were tremendously impressive.

But all his hearers were not so sympathetic as James, the Bishop of Jerusalem. His very success seemed to some to have been secured at a sacrifice of certain inalienable principles, as the strict Jews believed. And then rose at once the very peril of which Agabus had warned him.

*A Politic Scheme.* (1) There was in S. Paul an intense sympathy with honest prejudices. He knew the power of old traditions in his own earlier life of persecution. And therefore he was perfectly frank and open in recognizing, and trying to reason with, men who were hampered by these things.

(2) S. Paul was a devout Christian who still had a loving regard for certain old and precious memories. He wanted to attend the Passover. He wanted to be in Jerusalem and visit Mt. Calvary and see the sepulchre where Christ had lain buried, and go out to Olivet and recount the scene of His Ascension. All this was even more precious to him than it could be to any strict and narrow Jew. To him the Holy City at the Passover Feast was surcharged with the most tender and sublime associations. Jesus was near him everywhere, but Jesus was here, in Jerusalem, in the very air he breathed, and walked with His Blessed Feet along these same pavements and Temple courts. No wonder S. Paul loved Jerusalem.

(3) It was therefore natural that with these four disciples, who had taken a vow, he should go to the Temple, and offer the usual gifts of a Passover Pilgrim. It was a deed of genuine and loving loyalty to the sacred memories of a thousand years, and to the memory of Christ who had Himself offered the same gifts. The natural effect of such a course would be to conciliate his Jewish critics.

*Questions* 19-23. Among the Passover Pilgrims were Jews from Asia Minor who recognized him. They at once seized the opportunity of doing here in the Temple what they had tried to do in other places when they persecuted S. Paul, as at Thessalonica. A mob was quickly gathered, and S. Paul was terribly beaten. The Roman sentries gave

the alarm, and Claudius Lysias, the commandant of the garrison, rushed down a body of troops and arrested S. Paul, thinking him a certain Egyptian pretender who had lately caused a revolt, and had up to this time escaped arrest. The story is very simply told in the Acts.

### III.—For Discussion in Class.

The answers to these questions have been already suggested. The keynote of each is evident.

*Q.* 24. Jerusalem was the very center of Jewish race and religious prejudice. Just as Rome is the center of Papal tradition and conservatism. S. Paul in Corinth was protected by the overwhelming Gentile power. Here Jewish ideas and prejudice filled the air.

*Q.* 25. The power of a great purpose. This Jesus had shown. Every great life, every truly faithful life, even in the humblest conditions; every truly earnest young life—all depend for their final success on strength of purpose. A strong will, a steadfast purpose, is the lever God uses in the betterment of human life.

*Q.* 26-27. One has not far to look for courage in S. Paul's life. He was above all things no hypocrite. He did not go to the Temple as a political trick, so to speak. He was genuine to the heart's core. Refer back to the attitude he occupied towards Jerusalem and the Temple.

The point is this: S. Paul would go to the Passover services. Yes, but he did not force others to do this. If a Gentile convert wanted to observe certain Jewish customs, like circumcision, well and good. The error lay in forcing every Gentile to do the same.

This is the spirit of narrowness and bigotry, and S. Paul stood for liberty.

Q. 28. Courage: patience: purpose: sympathy: definite and decisive action, boldness of resolution; dignity and reserved power.

CHAPTER XX.

# S. Paul's Defence from the Castle Stairs.

*His Address to the People.*

Lesson Passages: Acts 21: 37-40; 22: 1-29.

The arrest of S. Paul brought a great crisis in his life and that of the Church. The events narrated in Acts 21 to Acts 24: 23 cover a period of only twelve days. But these days were big with fate. This shows the importance of these happenings in the mind not only of S. Luke but of S. Paul himself, for S. Luke was very close to his great leader. It is essential that we recognize this part of the story as the climax up towards which the whole book so far has been moving. The supreme event in his missionary work was his visit to Rome. Throughout the Book of Acts, S. Luke devotes special attention to those occasions on which S. Paul was brought in contact with Roman officials. Generally these officials treat him with consideration. They are his safeguard from the Jews. The impression everywhere is given that S. Paul was treated as a Roman citizen, with full liberty of speech and action, and regarded as innocent in the eyes of Roman Law. The new Faith was treated in a friendly spirit. S. Luke's Gospel is the only one that records "the attempt of the Jewish authorities to implicate Jesus in criminal practices against the Roman Empire, and the emphatic, thrice-repeated statement of Pilate acquitting Him of all fault before the law."—*Ramsay*, "S. Paul the Traveler, p. 307.

This was the condition of things for some time, and after his first acquittal at Rome, S. Paul went on with his missionary work with great energy. This battle with the Jews in the Holy City shows the tremendous forces of hatred and prejudice that followed him everywhere.

*Questions* 10-14. He gained a temporary hearing from the Jews by speaking in the Hebrew tongue. The Jews spoke two languages. Greek and Aramaic, or modern Hebrew. This speech was a review of the familiar facts of his experience.

The pupil can easily answer these questions from the address itself. The main points are: S. Paul's early enmity to Jesus Christ: his conversion: his endorsement and baptism by Ananias: his subsequent return to Jerusalem, and his commission by Jesus. The address is a marvel of condensed narrative. It was received with a certain attention at first. But when the Apostle spoke of his mission to the Gentiles, the crowd broke into furious rage, and wild cries of "Away with such a fellow from the earth!" Lysias was unable to follow his words, spoken as they were in the Hebrew language. He ordered S. Paul to the Castle. He supposed him guilty of some serious offence, and directed that he should be scourged. S. Paul's quiet question whether they were allowed to scourge a Roman citizen (Acts 22: 25) startled the centurion who had the matter in charge. Lysias hastened to the spot when he heard this, and asked S. Paul about his Roman citizenship. It was with a certain pride that S. Paul stated that he was a free-born citizen of the Roman Empire, whereas Lysias had purchased his own citizenship for a large sum of money.

S. Paul's detention in the Tower was a measure of precaution. The next day he summoned a meeting of the Sanhedrin to investigate the nature of his offense.

## III.—For Discussion in Class.

*Question* 20. The educated and trained intelligence of S. Paul is everywhere in evidence. In this speech he refers to his intellectual preparation for his work. He was addressing a company that could appreciate the force of this. The Greeks worshipped art and philosophy. The Jews worshipped the Teacher of the Law. Gamaliel's name was as famous and as revered among the Jews as Socrates and Plato were among the Greeks. To-day the graduate of Columbia or Harvard, or the Beaux Arts, Paris, is at once recognized. Let a young man apply at any architect's office with a diploma from the great art school of Paris, and he is at once given a hearing. S. Paul was the peer of the finest scholar in Jerusalem. He moved with all the freedom and authority of the highest culture of his age and race. Everything he said bore the mint-stamp of this superb training. His opponents feared and respected him. He was the master of debate. He loved an argument. It was like brilliant sword play to a fencer. The only answer his foes ever had to his argument was excitement and appeal to force. I do not mean to imply that he was a lover of mere argument. But rather that he was so conspicuously capable of the favorite word-play and disputation that the Jews loved that he could meet them on their own ground, and easily turn their guns on themselves. He was a master in quotation from the Law and from all the old traditional sayings of the Rabbis, and he

could not be disturbed or disconcerted. He shows in all his speeches an unerring directness of argument, of quotation, of appeal, that overbore all opposition. After all this directness of mind and thought is the one most effective secret of power. Jesus always spoke in this way. He never hesitated to appeal to the inner sense of truth—and this men hated then. This men hate to meet to-day when they have not a good case to defend. S. Paul's high intellectual training stood him in good stead always. It pays to know what we know, and to know that we know. The Sunday school teacher cannot know his lesson too thoroughly. But let him know the deep, simple, principles underlying it. Then teaching it becomes a delight.

*Questions* 21, 22. Read over the speech carefully. Several things stand out clearly.

1. His honest right to a fair hearing.

2. His absolute knowledge at first hand of their own antagonism to Jesus. He had himself been as good a persecutor of Jesus as they were now.

3. The touching story of his conversion, and the evident glory this had thrown over his and their ancient Faith. How it made old things new forever.

4. The splendid chance that Christ brought them as Jews to go out into the whole world with a message of truth that should save all men. These Jews stood at the height of a wonderful privilege if only they would accept it.

There is no privilege so great as that of saving human life and giving to men a true Faith.

## IV.—Words to be Explained.

*Castle.* Tower of Antonia at the northwestern angle of the Temple, midway the Castle of Antonia and the Temple. Connected with the Temple by underground passage and also by cloisters and stairs. It commanded the great courts, so that a detachment of soldiers could at a moment's notice rush down and quell a riot. (Consult Edersheim's "The Temple," chapter I.)

*Roman born, i.e.,* born of parents who were themselves Roman citizens. On the other hand, it was possible for persons, by payment of a certain sum of money, to purchase citizenship, as Lysias had done. It is said that Messalina, the mother of the Emperor Claudius, freely sold the right of citizenship for money. Again, if a slave were emancipated within the City of Rome, he thereby became a citizen.

CHAPTER XXI.

# S. Paul Before the Sanhedrin.

*A Jewish Court of Law.*

Lesson Passage: Acts 22:30—23:11.

Lysias was anxious to correct his blunder of yesterday, binding S. Paul, a Roman citizen, for scourging, without a trial. Very likely this meeting of the Sanhedrin was held in the cloisters of the Court of the Gentiles, near the staircase leading up to the Fort Antonia. It was not a court for judicial trial, probably, but an informal court of inquiry. He, probably, also presided, and not the High Priest, who sat near Lysias, possibly, by virtue of his dignity.

S. Paul looked earnestly over the faces before him. He very likely recognizes some old acquaintance and picks out by a sort of instinct his brilliant enemies. Lysias is his friend now. It is a Roman citizen against a rabid crowd of Jews. S. Paul has no fear of physical injury. He has a fair hearing pledged him, so far as such hearing can be fair. He drops the word "Fathers" and simply says "Men and brethren, I have lived an honorable life before God in all good conscience until this day."

This was too much for the High Priest. To him S. Paul was an arch-heretic, full of bold and defiant evil. It was as if the Pope of Rome had heard Luther or John Wycliffe or Huss, claim to have lived worthy lives in God's

sight. He bursts out in a rage, and bids those near him to smite S. Paul on the mouth, and S. Paul turns with his quick answer, "God shall smite you, you white-washed wall! Are you sitting there to try me in accordance with law, and yet in defiance of law ordering them to strike me?"

This Ananias was the son of Nebadeus and was appointed to the high-priesthood by Herod of Chalcis. He was one of the worst specimens of the worldly Sadducees of an age in which the leading high priests and priests resembled the loosest and most abandoned ecclesiastics of the age of Charles the Second, or the most degraded times of the Papacy. He was a glutton and sensualist. Some five years after this he was assassinated, after being dragged from a sewer in which he had taken refuge.

S. Paul's language was sharp and indignant. "Where," asks S. Jerome, "is that patience of the Saviour who—as a lamb led to the slaughter opens not his mouth—so gently asks the smiter, 'If I have spoken evil, bear witness of the evil, but if not, why smitest thou me?' "

S. Paul was a man of quick spirit, and yet this answer was not less true than when our Lord condemned as sternly those Pharisees as *vipers* who worked their unholy schemes in secret. S. Paul's rebuke was severe, but history shows that the character of the man he rebuked was so dark and despicable that these words only described the actual evil and false pretense of his whole nature.

But instantly the Apostle returned to his usual courtesy of manner. "I did not know," he said, "brethren, that he is the High Priest—for Scripture saith of the Ruler of thy people thou shalt speak no ill." It may seem strange that S. Paul should not have known that Ananias

was the High Priest. But the office had fallen into a disgraceful condition. Men occupied it who, like Ananias, were frightfully immoral. The Romans were constantly making changes. The people had come to attach a higher honor to their illustrious Rabbis than to these venal and degraded officials of their Church. S. Paul had been absent from Jerusalem for some time, and may not have been acquainted with the face of Ananias. However it was, he somehow did not recognize this white-robed figure in the crowded and excited throng. Otherwise he was in familiar surroundings. He recognized the two contending parties. Pharisees and Sadducees: the former were more numerous and popular, the latter more wealthy and powerful. "He knew that the one main point of contention between them arose from questions about the Unseen World." The Sadducees did not believe in the doctrine of the Resurrection.

Verses 6-8 show how skilfully he threw into this crowd which were hounding an apple of discord. It might almost be said that they hated each other worse than they did him. So he really throws upon the Pharisees a share of responsibility for his own defence. This skillful counter-play did not, however, avail much. It was like throwing a fragment of meat among a pack of wolves; they stop and fight over it a moment, and then take up the chase again.

Now take up the question of S. Paul's motive and this bit of skilful argument.

1. *The Attitude of Jesus.*

(1) It is hardly possible to conceive Jesus fencing with His accusers in this fashion. He was so utterly straightforward, so simply and boldly true, that He never

had any use for anything that resembled a tricky argument or allusion.

(2) Jesus was not playing for another chance. He had one work to do. That work was to reveal God and save man. All through His ministry He went along the straight path, did what was to be done, and came to His Cross at the true time. He could not evade His Cross, and play for a little delay because the time had come for His Cross just as in the days before the time came for His ministry. Jesus was doing His work, and He never argued back and forth as to whether He should or should not do the thing He was at hand to do.

(3) Jesus was, in His Passion and Death, offering His Eternal Sacrifice, and this Sacrifice was due. He could not therefore temporize in the slightest degree when the hour for His Sacrifice came.

2. *S. Paul's Attitude.*

(1) S. Paul was pre-eminently a past-master in the at of debate. It was as natural for him to play his wit and old-time skill against these religious teachers, as when he was a brilliant student in the School of Gamaliel and charming his hearers in the courts of the Temple.

(2) Again, S. Paul was possibly trying to force upon the Pharisees the fact that some of the supreme truths of Christianity were already believed by them, as against the Sadducees. It was as if he would say: "I am a Pharisee. Down at bottom the Pharisee stands for certain truths, which have been in fact brought out into clear, undeniable light by the life and death of Jesus. If you but realized this, you would see that the inevitable logic of your own belief forces you to recognize the Christian Faith. And Christ has come, and has risen from the dead,

in order that you may believe in Him, and then go out and conquer the world with this great Faith."

It is quite possible then for us to understand that S. Paul was in fact using a brilliant appeal to this party spirit, in order to fasten the more clearly the higher and the universal truth of Jesus, which included the very truth for which their party stood. The success of his maneuver was only temporary. (Notice vs. 9-10.) At this distance and from this brief fragment of history, we cannot appreciate the intense excitement, the singular swiftness of S. Paul's play, its force, its keen, flashing wit, its overwhelming defeat for the Sadducees. In the uproar that followed Lysias delivered him from the pulling and hauling of these Pharisees, who had so strangely become his defenders, and the Sadducees that sought his life all the more eagerly.

The night following he slept in the Castle. There came to him the wonderful cheer of God, and that word that was like elixir to his very soul—"Thou shalt bear witness also at Rome." Meanwhile, the Pharisees had somewhat cooled in their championship of S. Paul.

## III.—For Discussion in Class.

*Question* 20. Remember that he was perfectly honest in his persecution of Christians. This made him always afterward able to look from the other man's point of view. Persecutions are generally the work of honest people. The narrow-minded Christian who has no patience with people who do not believe as he does, is no doubt honest. Therefore one of the things to be cherished is the spirit of fair-

ness, the power to realize that God speaks to different people in different ways. The great point is, to be true to the *spirit* of God, true to the spirit of truth and love and sympathy; true to the pure and good and noble. This will keep us from narrowness. It will also make us very earnest and positive in our service of God and man.

*Question* 25. I have already referred to this in contrasting the attitude of Jesus with that of S. Paul. There was also a certain dignity and air of deliberate composure in the trial of Jesus which is lacking here. There the Sanhedrin sat in a sense as a High Court: here it was nothing more than a hastily summoned meeting for examination of the arrested person.

Further, Jesus was surrounded by an indefinable atmosphere of strange, mysterious personality. He held men with singular power. It was impossible to treat Him as they treated S. Paul. Jesus was arrested and tried after a public ministry of three years, a ministry in which in not a single instance did He ever assume a controversial attitude, a ministry of exceptional sweetness and holiness, of lofty and beautiful faith, of a tenderness so winning and gentle, speaking words of such direct and unquestioned reality, that when at last He stood before these men, they could not escape the subtle charm and influence that had characterized His whole life. It is easy to argue with a clever man, to treat him as one like yourself who gives and takes blows. It is quite another thing to treat as on your own level, one from whose whole being passes out an influence of unearthly power and mystery.

S. Paul was nothing but the brilliant, powerful, brave advocate and witness to the truth. Jesus was out of the

class of ordinary human teachers, and moved among men as if possessing a higher authority, something that maddened them with its calm assurance, and yet restrained them from too familiar attack.

CHAPTER XXII.

# The Plot and the Escape.

*Persecution.*

Lesson Passage: Acts 23: 12-35.

About forty Jews bound themselves with an oath neither to eat or drink till they had his blood. The scheme was carefully planned. The Sanhedrin fell to the idea eagerly. But forty men is a large number to keep a secret of this sort. His sister's son may have heard it from some friendly Sanhedrist, some old friend of his uncle. He got an audience with Lysias, and gave him the entire plot. About nine o'clock that night, Lysias sent with a guard of Roman soldiers down to Cæsarea, with a letter to Felix, the Governor. Let the teacher follow the road. From Jerusalem they took the high ridge road leading north toward Sychem in Samaria; reaching Gophna, some 20 miles north of Jerusalem, where they turned to the northwest along a Roman road, of which traces are now visible, thence marching on as far as Antipatris. Here the foot soldiers turned back, leaving the 70 horsemen to see him safe into Cæsarea.

*The Vow of the Forty.* By the Jewish *anathema* a thing was sacredly devoted to God, either for service or for retribution and destruction. The form of the anathema or resolution was, "According to my oath, I will neither eat nor drink: whoso eats or drinks is a double criminal."

But how could they escape the starvation in case of failure? Chrysostom keenly says, then they were forever accused: for they did not kill Paul! But Lightfoot shows that the Rabbis had the spiritual power to play pope and absolve them from their vow. The Talmud says, "To a man that has vowed to abstain from food and drink, woe if he eats and woe if he drinks. If he eats he breaks his vow; if he eats not, he destroys his life. What then must he do? Let him go to the Rabbis, and they will release him from his vow."

This method of curing heresy by assassination was not held unpardonable. Some of the gravest Jewish writers, the Talmud, Josephus, and Philo, maintained the right of summary assassination of apostates from God. One of these writers says: "All who have a zeal for virtue should have a right to punish with their own hands, without delay, those who are guilty of this crime; not carrying them before magistrates, but regarding themselves for the time as judges and executioners. This right of summary assassination gave rise to what were called *Sicarri,* a reckless body of men who executed secret or private vengeance, as well as more public, with their daggers.

Now note, for illustration:

(1) This principle of punishment without judge or jury would dissolve the very fabric of society.

(2) It is seen in Lynch Law to-day. It is illustrated in the violence of labor unions in their collective and private injury of what are called *scabs.* It was shown in the Christian Church in ages of persecution. It is seen in the history of Mormonism when apostates from their faith attempted to escape. The same principle underlies the private vendetta or feud, the secret plots and daggers of

the Anarchists, the Italian Mafia. Everywhere that men appeal to private or secret violence and punishment of enemies, they use the same method used here against S. Paul. The punishment of crime is a social matter; and this alone saves it from becoming the mad and reckless appeal to passion and private vengeance.

Society, made up of innumerable individuals, is thus the salvation of the individual from those passions which would become his utter ruin.

## III.—For Discussion in Class.

*The Letter.* Possibly S. Luke had seen a copy of this letter. It was after the manner of such official documents, and an interesting relic of a troublous and eventful period. The name of Lysias shows he may have been a Greek, the Latin name Claudius was assumed after he had bought his citizenship. He describes the incident as briefly as possible.

(1) His discovery of S. Paul's Roman citizenship.

(2) The accusation against him was a matter of Jewish law, and involved nothing serious in himself.

(3) The conspiracy against him, and his own deliverance of the accused.

(4) The opportunity now given his accusers to appear before the Governor.

The City of Antipatris, built by Herod in honor of his father, Antipater. It was located in one of the loveliest plains of Palestine, rich with rivers and trees. It was 40 miles from Jerusalem and 26 miles from Cæsarea.

Herod's Judgment Hall was a palace built by Herod and afterward occupied by the Roman procurators. Like

the old mediæval castles, it was furnished with towers for keeping prisoners of state. S. Paul was not confined in an ordinary prison, but resided in the very palace of Felix. Felix knew very well the narrowness of the Jews, also the rapidly growing body of Christians. For two years, then, in this palace prison S. Paul tarried, in the splendid palace built by the very man who had ordered the death of the Infant Jesus.

# VII.—S. PAUL IN CÆSAREA.

# The Trials Before Felix, Roman Governor of Judea.

*Preaching in Bonds.*

Lesson Passage: Acts 24: 1-27.

An interesting question arises as to how the expenses of these delays and trials were met by S. Paul. Ramsey ["S. Paul the Traveler," pp. 310-12] thinks that he was possessed of considerable private means.

1. He paid the expenses of the four poor men (Acts 21: 23). It is doubtful if S. Paul would use any of the monies which had been collected for a specific purpose for his own personal advantage.

2. Other facts show clearly that, during the next four years, S. Paul had considerable command of money. Imprisonment and a long lawsuit are expensive. It is clear that during the following four years he did not appear before the world as a penniless wanderer. A person in that position would not in those days be treated with such marked consideration as was shown him at Cæsarea, on the voyage to Rome, and in Rome. The Governor and his wife, the Princess Drusilla, accorded him an interview with private conversation. King Agrippa and his Queen, Bernice, also desired to see him. Poor men, despised agitators and traveling preachers are not likely to command such interest. Felix also looked for a bribe from him.

S. Paul evidently appeared like a man with money enough to justify this expectation. At Cæsarea he was in Herod's palace, but he was at his own charges, and kept with him a little circle of personal companions. He had to supply these, to fee the guards, and to maintain a degree of comfort that represented an easy use of money.

3. Further, in Rome he hired his own lodging, and kept the soldier appointed to guard him. An appeal to the Supreme Court could not be made by anyone that chose. The citizen's right of appeal to the Emperor was hedged in by fees and pledges. Rich men in those days and now had an advantage over poor men. In theory the law is for all. But a rich man even to-day in the Twentieth Century can tire out a poor man with high-priced legal service, and gamble with the law's technicalities and delays. A long and tiresome lawsuit works the grossest injustice very often.

4. S. Paul was now engaged in a great lawsuit. He was fighting to put upon a fair basis the right of a Jew to be a Christian, and the right of Christians to their freedom of speech and worship.

5. Where did this money come from? Ramsey thinks that S. Paul, who had once been disowned by his family, may have become reconciled to them. Possibly his young nephew's interest in his behalf at Jerusalem indicates this family reunion. Or, possibly, on the death of his parents and the division of properties, he may have come into an inheritance.

5. He, at all events, appeared to Felix and Festus as a Roman citizen of Jewish origin of high rank and great learning, engaged in a rather foolish controversy against

the whole united power of his nation, shown in the tremendous effort of the Sanhedrin, or High Court, of the Jews, to overthrow and destroy him. Such an attack in itself showed his high standing. Festus expressed his estimate of S. Paul's exalted position and powerful influence when he said, "Paul! Paul! you are a great philosopher, but you have no common sense, you are visionary." In other words, he recognized his greatness, but said, "You are foolish to stand out in this fashion for such fantastic ideals and nations." This represents Ramsey's interpretation of these scenes through which we are passing.

*The Trials.* It was no doubt very disagreeable to Ananias and the other high persons of Jerusalem to make this long journey to Cæsarea "in order to induce a Gentile dog (Felix) to give up an apostate to their punishment." They took with them a certain Roman lawyer, Tertullus, to conduct their case. This was the third of the six arraignments which S. Paul was obliged to face.

1. On the stairs of Fort Antonia (Acts 22:1).
2. Before the Sanhedrin (Acts 23:1).
3. Before Felix (this)—(Acts 24:1).

The fourth before Festus and Agrippa (26:2), the fifth before Nero, with acquittal; the sixth before Nero, with sentence to death. In the present trial he is forever released from the Jewish, and fairly in the hands of the Pagan, power. The Gentiles have unconsciously rescued their own great Apostle and champion from Judaism, and though they will in the end condemn him to death, yet henceforth Christianity becomes the Faith of the Gentile world. From that day to this the Gentiles have taken up Christ; and Christianity is the religion of the entire human race.

*Questions* 9-12. The scene was somewhat after this order: Felix seated upon the elevated platform in the judge's chair; the lawyer and his clients in their proper places before him, and then S. Paul at one side, with his little group of friends, and very likely some fellow-Christians of Cæsarea and Jerusalem. The lawyer's speech opens with flattering compliments to Felix, alluding to the success with which he had quelled the insurrection led by the Egyptian false Messiah, and also put down robber-bands. In fact, Felix was thoroughly hated, and "though he had suppressed some brigands, yet he had from the earliest times of his administration distinctly encouraged more, and was even accused of having shared their spoils." To use a modern word, he had taken "graft" from criminals, in return for a certain immunity from punishment.

Tertullus accused S. Paul of being: (1) a public pest, who lived by exciting factions among the Jews all over the world; (2) a ring-leader of the Nazarenes; (3) a professor of the Temple. The Jews present corroborated everything that Tertullus had said. Felix saw that it was all a Jewish squabble, nodded to S. Paul that he might speak. S. Paul intimated that he was the more free to speak because Felix was so familiar with Jewish affairs. Felix had ruled for six or seven years.

1. He claims to have gone up to the Passover like other loyal Jews. The charge of profanation or disturbance of the peace was false, or they could not prove it.

2. He was a Christian, and yet he affirmed that he genuinely worshipped the very God the Jews believed in, and was simply following out the teachings of their sacred Book. Then he refers to the alms for the poor, and to

his own offerings for purification as a worshipper at the Passover.

The case was argued and S. Paul completely upset the claims of his Jewish enemies.

*Questions* 14-16. Felix, once a Greek slave, was successful in his marriages. Suetonius, the historian, calls him "the husband of three queens," or king's daughters. Drusilla was the great-granddaughter of Herod Antipas, who beheaded John the Baptist, and who met Jesus before the Crucifixion. She must have been generally acquainted with all these matters. She was therefore naturally curious to see S. Paul, as her great grandfather had been to see Jesus.

S. Paul's sermon dwelt on *Righteousness, i.e.,* honesty *vs.* dishonesty: *Temperance, i.e.,* purity, self-control; *Judgment to come,* when Felix would have to render account of earthly deeds.

The effect on Felix was profoundly disturbing. His life was too unworthy and base to let him easily bear the sense of an outraged justice overhanging him. This was merely temporary, however. He got over it bravely, and returned to his love of money and all that it secured. He looked for some bribe from S. Paul. "To release a prisoner for pay was forbidden by an express Roman law." The character of Felix was pretty low. He seems to have kept S. Paul at Cæsarea out of pure hope for some gain. There is no record of any action or epistle by him during these years. It was a large break in so fruitful and glorious a ministry. Somehow Felix used S. Paul for currying favor with the Jews. Probably he made money out of this illegal detention. But later, when Felix went to Rome, the Jews followed him with charges, and the only thing that

saved him from utter ruin was the influence of his brother, Pallas, at the Imperial Court.

## III.—For Discussion in Class.

These points are sufficiently clear, and I need not dwell on them. The speech of S. Paul is an admirable illustration of what it is to bear witness for Christianity. It is a question of facts: the statement of certain simple, direct beliefs and principles.

It would be well for the teacher to ask each scholar to put into his own words S. Paul's testimony to Jesus Christ. Then how we express this to-day:

1. If a pupil were in China, how would he state his faith in Christ?

2. If he were speaking of human sinfulness and shameful life, how would he express his conviction that such a life must be judged according to its deeds?

3. What is the special wrong of taking a Bible, or giving or taking *graft?*

CHAPTER XXIV.

# The Trial before Festus and the Appeal to Caesar.

*S. Paul's Desperate Resort.*

Lesson Passage: Acts 25: 1-22.

Who Festus was we do not know. He arrived in Cæsarea in the autumn of 60 A. D. He was not so bad a man evidently as Felix. He went after three days up to Jerusalem. There the Jewish authorities tried to secure from him the return of S. Paul to Jerusalem. It was another deep-laid scheme for the Apostle's assassination. But Festus was Roman. He refused to bring S. Paul to Jerusalem, insisting on his remaining at the Roman capital. "You may go down with me and bring your charges there," said he. This was the prompt word of a man who acted with definite purpose. "He inherited the government of a country in which the wildest anarchy was triumphant, and internecine quarrels were carried on in the bloodiest spirit of revenge. Had he been Procurator, or Governor, for a longer time, difficult as was the task to hold in leash the furious hatreds of Jews and Gentiles, he might have accomplished more memorable results. He contrasts favorably with his immediate predecessor in the fact that he tried to administer real justice and did not stain his hands with bribes" (Farrar). The Jews met in Festus one who

was not easily duped. Felix was a Governor whose palm itched for gold. Festus seems made of the rugged qualities of the just ruler.

Some eight or ten days later, Festus left Jerusalem for Cæsarea. The day following his return, he had S. Paul brought up for examination, and around him a restless crowd of Jews gathered, reïterating their accusations of heresy, sacrilege and treason. They brought no witnesses, and S. Paul had only to state the facts. They tried to frighten Festus with the charge of sedition and treason. But Festus was too familiar with Roman laws to be misled. He knew very well the purely religious nature of their hatred to the prisoner. He was willing, however, to show some consideration towards the Jews, and so he asked S. Paul if he was willing to be tried in Jerusalem under his protection. As we look back, it would very likely have resulted in his complete acquittal, because Festus was not one to be hoodwinked by Ananias. But S. Paul was weary of this endless delay, and weary of the narrow quarreling, and hatreds and vociferousness of Jewish tribunals. Weary of slanders, and weary of being the butt of Jewish contempt and hatred, weary of the old palace. His answer was, in effect, a dignified protest against the long-delayed decision of the Roman Governor. He knew that there could be no reason why Felix, and now, why Festus, should not judge his case and dismiss all action against him. His imprisonment had been rank injustice. To propose another examination in Jerusalem was in fact a contemptible concession to the Jews. He was willing to pay the price for any wrong he had done: if a capital crime, then let him die. But Festus knew this was untrue. Why truckle fur-

ther to these men? And then he startled all by the words: "I appeal unto Cæsar!"

Farrar says: "The appeal was a surprise; even Festus, who meant well and kindly, though perhaps with a touch of natural complaisance towards his new subject, was a little offended by it. It was not agreeable to have his jurisdiction superseded by an 'appeal' to a superior on the very first occasion that he took his seat on the tribunal. Paul had not yet had time to learn his character. He might doubtless have trusted him more if he had known him better; but matters had fallen into a hopeless imbroglio, and perhaps Paul had some inward intimation that this, at last, was God's appointed way in which he was to visit Italy, and to bear witness at Rome."

Festus turned to his legal advisers, and then answered briefly, "Thou hast appealed unto Cæsar; unto Cæsar thou shalt go!"

## III.—For Discussion in Class.

The question is most interesting as to what Festus really intended to do with S. Paul when he suggested his return to Jerusalem. The fact that the trial would have taken place with him sitting as Judge, suggests his desire to do two things: (1) To outwardly fall in with the Jewish wish, and bring S. Paul before them formally. (2) To safeguard him by his own presence from every possible danger, and secure his complete acquittal.

Indications point to the latter result of the proposed trial.

*Question* 24. Agrippa lived at Cæsarea Philippi. He and his wife, Bernice, came to Cæsarea to pay their cus-

tomary visit of courtesy to the new Procurator. The regal dignity of Agrippa depended solely on the pleasure of the Emperor. He therefore took pains to stand in well with the Procurator, lest any breath of dislike or criticism should float back to Rome. Evidently Festus speaks with Agrippa about this annoying case, left over from Felix to bother him at the very start. Very naturally, he went into the case fully, and sought to get from the King all the information he could furnish, touching S. Paul and his peculiar religious views. It must have been an interesting conversation: like our talking with some high Russian official about Nihilism. Agrippa knew much, if he would only tell it, about the origin of the so-called Christian sect. Finally he said: "I should have liked to hear this man myself." "You shall hear him to-morrow," Festus answered. The hearing was promptly arranged. All the court was in attendance, and many invited guests from the town. Festus sat in state, as became the representative of Cæsar, with his bodyguard behind the gilded chairs, placed for himself and his royal guests. It is a fair question how much Agrippa knew of the Christians and their history. But it would seem as if he must have been acquainted with certain facts in the history of his own house and family.

Did he know that his great-grandfather, Herod, had been visited by the mysterious wise men from the East? That he had ordered the massacre of the Innocents? Did he know of his great-uncle, Antipas, and the murder of S. John Baptist? Or of his own father, Agrippa I. and his execution of James the elder? Did he realize how closely, but unwittingly, the Faith of Jesus had been linked with the fortune of his house? It seems almost certain that he

knew of this, and, if so, what a flood of memories came upon him! Such a passage as this statement of Festus to Agrippa does not, of course, do more than suggest the subject of a long conversation between the two men. Farrar, in his "Life of S. Paul," thinks that the extreme vanity and gratified self-importance of Agrippa, who was a merely titular king, prevented any of these backward-looking thoughts of the new Faith, and the relation of its Founder to his own family.

We need not indulge in romancing. But, on the other hand, it is quite true to just such a nature that he should be very glad to play the role of large knowledge. He was, one might say, almost certain to tell a great many things about this man Jesus, and what He had done He would not give a very accurate account of. But he could tell a great deal without reflecting on his own family's part in the story. And this such a man would be most likely to do. The very way in which he expressed his wish, "I would also hear this man myself," implies a continuity of action, as if Agrippa had long wished for an opportunity to hear S. Paul.

*Questions* 25-26. Was S. Paul afraid that, if he were to face the Sanhedrin again, even under the protection of Festus, he might lose his case, and so fail of realizing his great hope of seeing Rome? Quite possibly so. He had no supernatural foresight to guide him. But on the other hand he had long felt the destiny of Rome leading him on. He therefore seized upon the right of appeal, and claimed the privilege of going straight to Cæsar. This meant Rome. It might mean peril and death. But the chances were all in favor of acquittal. What cared Nero for a pack of Jewish fanatics and disputants? The experience

of St. Paul with Roman officials had made him reasonably certain that Roman law would protect him in his civil rights, and he made his appeal with this confidence. He was simply following as best he could the Divine guidance, and it seemed to him as if in this way God was opening up to him an entrance into Rome.

# S. Paul's Defence Before Agrippa.

*A Powerful Plea for Christ.*

Lesson Passage: Acts 25:23 to 26:32.

*Questions* 11, 12. The setting of this informal hearing was worthy its characters. There was all the pomp and display necessary to show how important the occasion was. Agrippa and the beautiful and fascinating Bernice, were the last of the Herods. With them ended the story of that brilliant family whose career threw a dark and terrible splendor across the little world of Palestine for some seventy-five years. Of all royal families no other can have in all history a more awful prominence. Their period of supremacy covers the years of the Incarnation and the early generations of the Faith.

The audience was largely local outside the immediate attendants of the chief personages. People invited in from the town; the local aristocracy, people whose names are unknown, just the common-place company that would be invited to any special social function of the little court. First, Festus makes his complimentary address and introduces the prisoner to the king. He says that the appeal to Cæsar practically takes the matter out of his jurisdiction, and yet he hardly knows what statement can be given to the Emperor about him. He hopes that the king can advise him in drawing up some satisfactory statement of the case.

*S. Paul's Speech.* Note two things: 1. This is not properly a judicial trial. 2. The charge against S. Paul is simply this: *He has infringed that Roman law which requires upon pain of death that every man shall adhere to his own national faith.* S. Paul's answer to this is, that his religion is in fact the true Judaism. He shows how strict a Jew he was originally, and how persecuting he was of the followers of Jesus (verses 4-11), next, how he was converted and commissioned (like Moses) by the visible Shekinah or Divine Presence, and by the actual voice from heaven (vv. 12-21); and third, that all this (so-called heresy) is but the continuation of the Old Testament religion, inasmuch as it, as a whole, is embraced in the prophets and even in Moses (vv. 22-29). The whole tone of S. Paul's mind, in the speech, appears buoyant and elastic. This shows in the rounded periods, and in his prompt and masterly replies, a temperament and character raised by the occasion to the height of its demand. (Whedon's *Commentary on the Acts.*)

*Note some words.* "TWELVE TRIBES." This expression is the ideal way of speaking. Jews loved to think of themselves as still existing under the old tribal divisions, though in fact these had long since become very much confused. INSTANTLY means intensely, and S. Paul speaks here of the great expectation of the Messiah which underlay the worship and life of his nature. HOPE'S SAKE, *i.e.,* the Messianic hope is that faith in Jesus as the Messiah on account of which he is accused by the Jews. WHICH THING I ALSO DID, i.e., he had, like these Jewish accusers, also persecuted SAINTS—followers of Jesus—with as much violence as they were showing him. This he had done following them from place to place, COMPEL-

LING them to BLASPHEME, *i.e.*, to curse the name of Jesus in order to save themselves from torture. In the Roman persecutions Christians were commanded "to supplicate the statue of the Emperor with incense and wine, and besides to curse Christ." It was a terrible test, and sometimes Christians would yield.

S. Paul's description of Christ's appearance on the road to Damascus is very noble. He gives a fuller and richer statement of the words of Jesus here, than he does in Chapter 22 : 14-15. Compare the two accounts.

Remember in doing this that we have but brief accounts of this great Conversion. The point of importance is that there came upon S. Paul a revelation of his own destiny and mission, the setting of his life apart to the Gentile Mission.

*Again*: Compare S. Paul's splendid language in verse 18 with Christ's description of His own commission in S. Luke 4 : 18, 19.

TWENTIETH CENTURY TRANSLATION : vv. 19-23 :

> "After that, your Majesty, I did not fail to obey the heavenly vision; but on the contrary, first to those at Damascus and Jerusalem, and then through the whole of Judea, and to the heathen as well, I began to preach repentance and conversion to God, and a life befitting their repentance. This is why the Jews seized me in the Temple and made attempts to kill me. Moreover, I received help from God to this very day, and so I stand here, and bear my testimony to high and low alike—without adding a word to what

the Prophets, as well as Moses, declared should happen, that the Christ should suffer, and that He was to be the first, by rising from the dead, to bring news of light to our nation and to the heathen."

*Questions* 19, 21. Festus was greatly moved. Loud voice means that there had risen a tremendous excitement throughout the audience, one of those waves of intense feeling, as if wrought upon by S. Paul's powerful eloquence, and Festus spoke in tones that dominated this murmurous confusion, and brought quiet once more.

He exclaimed: "You are mad, Paul; your pouring over your old prophetic books has made you mad." This was his explanation of the delusion of S. Paul's half-crazed brain. He knew that in every faith and superstition the priests were diligent in their study of the mystic and sacred writings, and he claimed to think that S. Paul had gone into these studies so intensely that his brain had become turned, so that he fancied these queer visions of a Christ in the desert journey, and voices out of the sky.

His judgment of it all was not strange. The experience of human life is full of things that would seem very like these over-wrought and fanciful ideas of S. Paul. For Festus judged him in precisely the same way that we of to-day would judge a person making some unusual and, to us, unreal statement. Festus was just as honest about it as S. Paul himself was.

The King knowetil. Agrippa occupied a very different point of view. He had known the facts of Jesus' history. The whole story had been out in the open, as it were. It was a matter of common knowledge like events happening in our own time and place, the Spanish war, the death of Abraham Lincoln, or of William McKinley.

S. Paul's appeal was, like that of Jesus, to the inner honest heart of Agrippa. The force, the deadly earnestness and directness of the Apostle had a pressure that became almost irresistible. King Agrippa felt it, and he exclaimed, "With but little persuasion thou wouldst fain make me a Christian" (Revised Version); or, as Farrar translates it, "You are trying to persuade me off-hand to be a Christian!"

The question has been much debated whether Agrippa was touched into a moment of sincerity or not by S. Paul's appeal. The translation in the Authorized or King James' Version, implies this, "*Almost* thou persuadest," etc.

Many think, however, that he was making a sort of bantering answer. He was a polished courtier, a favorite of Claudius, a friend of Nero, and withal a perfectly satisfied worldling. If he was touched at all it was for only a moment. It is quite possible that S. Paul's argument and spirit drove through the outer crust of life down to the man's better heart, and that his half-bantering words veiled a disturbed spirit which the Apostle detected. S. Paul's answer was a fine play upon Agrippa's phrase, and brought the moment of climax. The feeling was intense, the very atmosphere was charged with some strange influence, and it would seem as if Agrippa felt this and suddenly rose, and then gave the signal that the hearing had ended.

There could be no question as to the Apostle's innocence. The only bar to his acquittal then and there, was his appeal to Cæsar.

Probably the effect of this hearing was such as to make Festus' statement of the case to Nero highly favorable. And the result was his acquittal afterward at the imperial

court. "Nero could not condemn to death a man whom Felix, and Lysias, and Festus, and Agrippa, and even the Jewish Sanhedrin, in the only trial of the case which they had held, had united in pronouncing innocent of any capital crime."

# VIII.—S. PAUL'S JOURNEY TO ROME.

CHAPTER XXVI.

# The Journey to Rome in Bonds.

*The Voyage.*

Lesson Passage: Acts 27: 1-26.

*The Ship.* There were no packet-ships for the travelling public at this time. The only means of travel was by merchant ships. Even consuls and emperors made use of these. S. Paul's fellow travellers were, in part, appellants and accused parties going to Rome for trial of their cases before the imperial bar. Among these were some highly honorable persons, but others were there whose lives had been involved in the fierce political unrest of the times. Altogether it was a motley crowd that formed the passenger list.

*The Augustan Band or Cohort.* In English and other European armies, there are regiments known as, *e.g.*, The *Royal* a title of honor, but not exclusive to any one regiment immediately connected with the king. So here the name Augustan does not necessarily mean Nero's own imperial guard. Still it is again possible that when Festus came to take the Governorship of "this wealthy and disaffected promise," he may have been attended by a small detachment of some famous Roman regiment. "If so, then Julius may very well have been that Julius Priscus who afterward rose to the splendid position of one of the two Praefects of the Practorians," the chief military governors

of the city of Rome. These officials held office on the appointment, and during the pleasure of the Emperor. He took his orders direct from the Emperor, and was his natural representative. This Julius was a fine type of Roman soldier. He may have found the acquaintance of S. Paul during his two years' imprisonment in Cæsarea, and appreciated the fact that his prisoner was a man of no ordinary character. He certainly showed him marked deference on the voyage, and this explains no doubt the remarkable influence exerted by S. Paul during the perils through which they passed.

The ship left Cæsarea about the 20th of August in the year 59 A. D. With S. Paul went his friends, Luke and Aristarchus in the capacity of bodily attendants, and perhaps they passed, so far as the ship's company knew, as actual slaves. S. Paul did not travel as a penniless prisoner of state.

The ship was engaged in the coasting trade and bound for Adramyttium, a town of Mysia, and evidently the intention was to go from that point across to Philippi and so on over the land route to Rome. This would have brought S. Paul through Greece, nearly on the line of his earlier journey, crossing the Adriatic Sea to Brundusium in Italy and thence north to Rome by one of the great Roman roads. (Follow this on the Map). The ship worked along the coast of Asia Minor to Myra in Lysia. But at Myra the centurion found an Alexandrian ship bound direct to Italy. He changed his plans, therefore, and embarked his convoy on board of this ship. Egypt was one of the granaries of Rome, just as now the great prairies of the West supply grain for Europe as well as for this country. The captain of the grain-ship purposely kept to the north, so as

to have the shelter of the inside course, north of the island of Crete. So take the map, and notice how this Captain intended to strike directly west from Myra to Cnidos. They found this part of the journey slow and difficult. Then instead of pointing straight west to Cythera, on the south of Greece, they were forced south by the strong northern winds sweeping down from the Aegean sea. These winds threatened to blow them onto the coast of Crete, and to avoid this they turned south, and rounded the eastern end of Crete to get under the protection of the south shore; and put in at Fair Havens, where they arrived some time in September, after a month's voyage from Caesarea. Here they waited a few days for the storm to lessen. S. Paul observed the Fast of the Atonement, which fell in the year 59 A. D. on the 5th of October. A general council was held as to the best course to pursue. S. Paul advised delay. But the captain thought that Phœnix (Phenice) offered a better harbor to winter in. Phœnix lay only about 40 miles further along the Cretan coast. The centurion agreed with the captain, and decided to go on. Probably the ship belonged to the Imperial fleet engaged in the grain service, and this would account for the centurion's authority in the matter. But even so he deferred naturally to the larger experience of the ship-master. One morning after the council, their chance came with a moderate south wind. They succeeded in passing Cape Matala, and entered the broad, open bay of Messara, but before they had got half-way across (about 17 miles) the wind suddenly changed, and there struck down from the Cretan mountains which towered 7,000 feet above them, a sudden eddying squall from the northeast, that threatened to drive the ship from un-

der them. The one huge sail was almost torn from the mast, and they were only saved from foundering by getting into the calmer water on the south of the little island of Clauda.

Here they got out great ropes, and girded the ship, *i.e.*, they literally wound the ship about with hawsers, and left out only enough sail to keep the ship's head.

Here another peril faced them. The wind was such as to force them south, and along the coast of Africa lay vast quicksands, which, once the ship struck them, were certain to wreck her. Very slowly they drifted westward, at about 1½ miles an hour—for fourteen days. The Captain decided to lighten the cargo, until practically they had thrown overboard everything that could be sacrificed. Worse than all, the ship was leaking badly, and yet they dared not cut away the mast, for that alone enabled them to carry sail enough to guide the ship. Everybody was in panic. At this juncture "S. Paul stood forth, cool, confident, assured of safety, and he speaks in the only tone that could cheer such an audience as his, the tone of an inspired messenger." In a vision he had been assured of safety, and he tells them they will be cast upon some island.

## III.—For Discussion in Class.

*Question* 20. The same encouragement came to him as told in Acts 23: 11. This sense of safety has come to many a soul. Abraham Lincoln told his Generals once, that in the dark days of the Civil War, he had at times of awful emergency, seemed to receive a divine assurance that God would not forsake the nation. All night he had spent in sleepless vigils when these crises came, and never yet had he despaired of final victory.

*Question* 21. On the contrary, S. Paul was convinced that he was in the line of duty, and Rome lay before him as his goal. Men who have once seen the path of duty opened before them, are not easily deceived by passing emergencies and perils.

Note (1). The difference between a divine sense of duty and a passing impulse to do something lies just here in this fixity of purpose.

*E.g.* A Sunday School Teacher who works from profound principle is not turned back from his task by difficulties that would defeat another who has no real grip upon his work and duty. Abraham Lincoln, George Washington, Charles Brace, Florence Nightingale, our great Missionary Bishops, and our army of unknown but faithful Church-workers, these are not ready to fancy that every dark hour of discouragement and failure is a sign that their work is done, and they may throw down their arms.

Grip on our duty, grip on our faith, grip on our convictions, this is the one thing necessary to final success. The boy who decides duty by the passing impulse and mood, may go on for a while, but you cannot count on him for staying by his task.

Note (2). God does not generally change the weather to suit us. He may sometimes do so, not often, by any means. The hard weather is part of our work. The difficulties of our task are part of our task. The martyr who won his crown of glory could not have won it without giving his life. That was part of his glorious task. Abraham Lincoln could not have been what he was nor done what he did, had he not taken the dark, awful hours, and the anguish of

his lonely leadership, together with the hours of splendid victory.

The storm with the fair weather, the struggle with the peace, the weariness with the rest, these always go together. God sends the storm as part of our life. He does not change the weather to save us from rough seas, and S. Paul's shipwreck was as much the gift of God, as was his vision on the Damascus road, or the love of troops of friends.

# The Journey to Rome.

*The Shipwreck.*

Lesson Passage: - Acts 27:27, 28:15.

On the fourteenth night the sailors detected the nearness of land, probably by the pounding of breakers along the shore. They threw out four anchors at the stern, so that when morning should come they might be headed with the wind for the best possible landing. S. Paul's Bay, in the Island of Malta, lay so that they, as it happened, were headed towards its entrance.

But the suspense was terrible, and the sailors were on the point of deserting the ship with the small boat, leaving the rest of the voyagers to their fate. S. Paul detected their scheme and prevented it. He told the Centurion that these men who understood the handling of the ship must remain aboard for the sake of the rest, or all must perish. The soldiers cut the ropes and let the small boat drift off into the sea. And now S. Paul seems to take the leadership. He orders everyone to eat so as to have strength for the final ordeal, assuring them that all will be saved if they but follow his directions. He quietly sets the example and cheers them by his own composure.

As the day came on they failed to recognize the land, but saw ahead of them a sandy beach in a sort of creek or bay. They resolved to beach the ship at once, and so

threw overboard everything of weight. The ship probably drew some 18 feet, and now with all the force of the wind on their stern they drove the ship into the beach. It struck a bottom of mud and clay and hung fast, with the stern exposed to the violent pounding of the waves. So everyone got safe to land. It was by the rarest possible conjunction of circumstances that they were delivered from death.

At this point another difficulty presented itself. There were other prisoners on board, and the soldiers were answerable with their lives for the safe conduct of their prisoners. They proposed therefore to kill the prisoners outright rather than let them escape. But the Centurion determined to save S. Paul and forbade the soldiers carrying out their scheme, confident no doubt that he could prevent the escape of the other prisoners. So the landing was managed by swimming, and on broken fragments of the ship.

S. Paul's promise was fulfilled: they had been shipwrecked on an island: the ship was lost, and all lives had been saved.

The wreck of a great merchantman and the escape of 276 persons, was sure to attract a large company. The natives were very friendly, and presently huge fires were blazing, about which gathered the chilled and exhausted refugees.

The story of the viper is interesting. There are no vipers on the Island of Malta to-day, and very little wood, but 2,000 years ago the physical conditions of the island were no doubt very different. The increased density of a civilized population, naturally exterminates venomous reptiles. The nation expected some evil to befall S. Paul

from the bite of this serpent. Their first thought was that he must be a murderer pursued by an avenging fate. Then when he suffered no harm, they straightway thought him a god.

Publius, the chief man of the Island, came forward at once with an invitation that they would be his guests. His title was Protos Primus, or chief man. "Two ancient coins have been discovered at Civita Vecchia on which the very phrase 'First and Patron of the Miletans' is inscribed. This remarkable fact is quoted as illustrating S. Luke's accuracy in designating the title of the governor of this obscure island."

His father was sick of a fever, one of those attacks of dysentery with paroxysms of fever, prevailing in Malta at the present day. The symptoms are given correctly, showing Luke's exactness as a physician. "No other writer of the New Testament exhibits this sort of technical precision in speaking of diseases." S. Paul at once ministers to him and heals him, and then other Islanders come, bringing sick friends and were healed.

*Question* 16-18. For some three months they stayed in Malta, and then Julius and his remarkable prisoner left for Rome in another corn-ship, named "Castor and Pollux."

This *sign* was a carved and gilded statue and figure-head, representing the deified twin brothers of the beautiful Helen of Troy. These brothers were the patrons of sailors. From Malta they sailed to Sicily, 100 miles, where they ran into the harbor of Syracuse for a three days' stay. Then to Rhegium, a place in the straits separating Sicily from Italy—thence north 182 miles to Puteoli, known to-day as Naples. This bay is one of the

most famous and beautiful harbors in the world. It was practically the seaport of Rome, and through this harbor passed the great current of travel by sea between Rome and the whole world.

It was in February, 60 A. D., when S. Paul entered Rome. At Puteoli he found Christian brethren with whom he tarried seven days. Evidently his long and perilous voyage and the shipwreck had exhausted his strength and now the reaction came, and the more naturally, when he meets these friendly Christians. He was not a strong man physically, and, as we say sometimes, he lived on his nerve. The very sight of these Brethren at Puteoli, the sense of sympathy and perfect *rapport,* brought a sudden reaction. For a week he stayed on here, and then once more himself, he passes on to Rome.

*The Brethren heard of us.* The Roman Church was very dear to S. Paul. Three years before this he had sent them his great letter. They were now eager to welcome him. Puteoli was 100 miles or so from Rome; Oppi Forum or Appius' Market, 40 miles; the Three Taverns a few miles further on. Here they greeted him, and he went on in such joy as we can little realize, toward the mighty city for whose sight his heart had longed. Rome was the world: S. Paul was eager to tell Rome of Christ.

The road by which they travelled was called the Appian Way: "the Queen of Great Thoroughfares." It was built by Appius Claudius, four hundred and eleven years after the founding of the city, about 342 B. C. It stretched from Rome, the length of southern Italy, until it reached Brundusium. Italy is shaped like a boot, and Brundusium lay at the very turn of the heel. From there travellers went by ship across the Adriatic to Dyrrachium on the

west coast of Greece. Here they took the great Egnatian Road which led through the northeastern section of Macedonia. It was by this Road that the Apostle had come to Thessalonica in his early ministry. Now he is entering Rome at the far end of that great highway. He may well in these last miles of travel have recalled the long and eventful, and often interrupted journey, from those first years down to this day that brought the consummation of his hopes. It was said that all roads led to Rome, and S. Paul was proving the truth of this.

## III.—For Discussion in Class.

Briefly review the story of the voyage.

(*a*) The qualities of sound sense and good judgment are usually strong in really great men. Real greatness is not the result of happy chance. Many others may have been as good patriots as Washington, but no other man in the Revolutionary period possessed his judgment and sound sense. The secret in large measure, of Lincoln's greatness lay in the uncommon wisdom and judgment which he brought to bear on every question. Truly great characters are not given to impulse and headstrong action. They may move with tremendous energy, but it is usually a well thought-out action.

A level-headed boy, a girl who is not a light, superficial creature, these have the making of noble characters.

*Note here:* One of the advantages of just such a question or subject for discussion, as this of which we are speaking, is that it aims to make boys and girls *think*. *Judgment*—what is this? Superficial impulse, the weak

and empty yielding to the influences of those about us—what does this mean? Think! think! think!

*Cheerfulness and courage*—these usually go together. The hopeful, courageous man is the one who inspires and cheers, and *vice versa*. Times come when things seem dark. Greatest men have had darkest hours. But out of the deep darkness they always come with superb courage and bright cheer. Think what this means.

It means that at bottom, when we come to the very heart of things, we cannot despair. All things are in the hands of God, and He must in the end crown all true and noble lives with success. So S. Paul saluted his brethren with hope. He made others brave. He knew that all things work together, at last, for good.

Read the whole of Romans 8. It is a magnificent burst of cheer and courage.

*Questions* 21-22. S. Paul had seen a lot of experience first and last on board ship. His seamanship knowledge was largely the result of common sense, common and careful observation, and an uncommon intelligence. Remember that ships in those days were not sailed by the highly technical knowledge of to-day, nor propelled by intricate and ingenious machinery that drives our modern greyhounds of the sea. In that early age a man of S. Paul's intelligence was much more on a level with the shipmaster than he would be with the captain of one of our Cunarders.

God's dealing with us always presupposes our own coöperation. There are no doubt times when deliverance comes in ways we could not have foreseen, when we have done our best and utterly failed, so far as we could see, and yet generally we are co-workers together with God.

We are to take care not to go to sea in a rotten boat, not to put up all the sail in a hurricane. Common prudence is necessary, always. We are to coöperate with God's laws in the sailing of the ship, in the treatment of disease, in the doing of any work.

# IX.—ROMAN CAPTIVITY AND CLOSE OF LIFE.

CHAPTER XVIII.

# S. Paul a Prisoner in Rome.

*In Bondage for the Faith.*

Lesson Passage: Acts 28: 16-31.

"S. Paul's treatment in Rome was marked by the utmost leniency. He was allowed to have a house or lodging and live at his own convenience under the surveillance of a soldier who was responsible for his presence when required. A light chain was fastened to his wrist and to that of the soldier. No hindrance was offered to his inviting friends into his house, or to his preaching to all who came in to him; but he was not allowed to go out freely."—*Ramsey.*

In the story as given in Acts, we notice a sense of weariness and depression. His two years at Cæsarea were a grievous trial to his brave courage. But in these closing chapters we find a brighter and more hopeful spirit. He was out of reach of the hateful Jewish intrigue. He evidently looked forward to his acquittal at Nero's bar. His work went on smoothly. He evidently prospered in his mission. Very likely this kindly treatment was owing in part to the good offices of Julius the Centurion who had brought him to Rome. Of course the fact of being chained to his guard was irksome. He refers to it in his letters. He was "an ambassador in bonds" (Eph. 6: 20). But probably Julius tried to secure for him a soldier good-

tempered and considerate. This was not always possible, perhaps. But over such natures the charm and gentle courtesy of the Apostle must have had a softening influence. And out from that prison-house of the great Jew and Christian some soldiers at least, we may be sure went with all the joy of a new and blessed Faith. As soon as he could, S. Paul sent for the leading members of the Jewish colony, to explain to them his position (Acts 28: 17-22). He assured them that though he had been so unjustly treated, he had no intention of making any charge against his own nation. Indeed, said he, if you will but believe in my sincerity, "It is for the very Hope of Israel that I am here in chains."

They assured him that they had received letters from Judea about him. And so friendly was their attitude that a day was appointed for further conference. The Christian heresy was well known, they told him, and they were themselves anxious to hear fully about this new religious movement from him.

The conference was attended by a large number of Jews. It lasted all day. Some were much attracted by what he said, while others as distinctly rejected it.

The final word of the conference was clearly put by S. Paul.

Remember that at this time things were rapidly reaching a culmination in the Jewish-Roman world. The air was filling with strange and terrifying rumors. Conditions were growing which in a few years brought about the Fall of Jerusalem and the wiping out of the Jewish national life. S. Paul felt this strongly. No thoughtful man could be blind, he felt, to these conditions. Jesus came, as he believed and said repeatedly, to renovate the

Jewish Faith, to throw into it a new spiritual life, that should lift it above all merely national and racial limits and transform it into a faith that should save the world, and bring into being a new age.

What a conception this was! S. Paul wanted his people to realize this. But they would not. And so he proclaims that he will carry the message of Christianity to the Gentiles. "They will hear what I have to tell!"

The main point of interest to these Roman Jews was whether S. Paul was their enemy and had come to bring down upon them the suspicion and wrath of Nero. They were evidently troubled about this. They were there in Rome engaged in business, and any upheaval of popular excitement against them or any displeasure on the part of the Government was certain to ruin their business and involve them in untold miseries. It is doubtful whether they were not more concerned for their temporal welfare, than on account of purely religious scruples. The Jewish Ghetto or colony in Rome numbered a population at this time of some 60,000. It is said that there were seven synagogues, and it was the official members of these synagogues, probably, who formed the bulk of S. Paul's visitors at the conference. Back and forth the discussion went all day long. But it was utterly fruitless of definite result, and broke up with conflicting voices, and no settled plan of united action.

In *Romans* 9 we see how earnestly S. Paul had, some three or four years before this, written of God's desire to win the Jewish people to the Faith of Christ. If we read that chapter carefully we shall be able to in some degree fill out the argument of S. Paul in this remarkable conference.

## III.—For Discussion in Class.

*Question* 17. These four points are interesting:

(1) The persistent antagonism of the Jews everywhere to his teaching as subversive of their national customs. Recall the places where this was shown. Thessalonica, Corinth, Ephesus, Lystra, Jerusalem.

(2) The summary of his life work is really given in the nature of their antagonism. He was preaching Christ; the larger hope; the great message of God to the Jew first and then to the Gentile.

(3) Then his commission to the Gentiles, carrying to them the infinite love of God in Christ.

(4) Then these claims are the glorious pledge of his commission. In reality they tell how ardently he would plead for the larger Hope of Israel, the larger love and purpose with which every Jew should regard the great world.

*Questions* 17-18. Two whole years, *i.e.,* at the end of two years he was set free. They were busy years. The Romans had no desire to hamper his work: he was a *Roman citizen,* was he not? And the Jews dare not interfere. Through these years the Church struck her roots deep into the very heart of Rome, and threw out her influence in a thousand secret ways through the social life, the army, far and wide into many a distant Roman colony.

During these years, 61-63 A. D., he wrote the Epistles to the Philippians, to Philemon, to the Colossians, and Ephesians. These dates are of course not given as exact, but as approximate.

As to the date of S. Paul's martyrdom, I give the following. Conybeare and Howson think that after his

first imprisonment he was acquitted, travelled, preached, and wrote his Epistles to Timothy and Titus, and was again arrested and tried, and executed about the year 68 A. D.

CHAPTER XXIX.

# S. Paul's Companions.

*True Friendship.*

Selected Passages from Acts and Epistles.

NOTE:—S. Paul had a large friendship with men. He gathered about him all sorts and conditions of men and grafted in them a new spirit and new life. He had this fellowship in spite of perils by land and sea and in spite of the care of many churches. He was a busy man but he never allowed his work or his suffering to hinder him from ministering to his companions.

S. Paul's friendship was deep and permanent. It was rooted in a love for men which resulted from the vision of the Master on the road to Damascus. Through Jesus Christ he saw the grandeur and the nobleness of men and he loved them.

The glory of S. Paul's friendship was in its uplifting power. Those men who felt the touch of his great character were strengthened. So great was it that men chose voluntarily to suffer with him in order that they might be near him.

S. Paul's friendship was many-sided, powerful, efficient. Many-sided because it appealed to different types of people and inspired them; powerful, because it raised them above themselves and gave them a vision of their better selves; efficient, because it was based on a love which was wise, trustful, and intelligent.

The greatness of S. Paul's friendship (its breadth, its power, and its influence), is most clearly seen in his association with his four chief friends: Barnabas, Silas, Timothy, and Luke.

Barnabas was an older man than S. Paul, who travelled with him on his first missionary journey. To S. Paul he was of great help. By his wisdom, his sympathy, and longer experience he was able to guide with discretion the more youthful efforts of his companions. S. Paul always spoke of his fellow-traveller with great appreciation and affection.

Silas was leader among the Christians in Jerusalem. He was a man of force and spiritual insight who had the gift of Prophecy. As a fellow-worker with S. Paul he was with him in many trying circumstances. He was imprisoned with him at Philippi; and at that time showed by his spirit that he was a fit companion of the great Apostle. The friendship of Silas was a blessing to S. Paul, because it was a channel, through which he received the necessary inspiration which enabled him to face his difficulties courageously.

Paul's friendship for Timothy was close and intimate. Although a much younger man, Timothy was a man of real promise. He was like a son to the great missionary, and received from him all the love, the guidance, and encouragement that a son naturally receives from a father. This friendship grew strong as they travelled and suffered, and as they planned and wrought together.

To Timothy S. Paul's friendship meant development. His close association with the older man drew out his best and noblest characteristics and touched them with grandeur. To S. Paul, Timothy's friendship meant expression.

The need of the younger man called forth the deepest longings of his soul. In fellowship with his adopted son his love and affections found their realizations.

Luke, the beloved physician, was a cheerful and a hopeful man. He was a "fellow laborer" with S. Paul on his many journeys and a fellow sufferer with him during his second imprisonment. The friendship between these two men was close and continuous. It was unmarred by any break or disagreement; to the end they remained staunch friends.

*Questions* 9-11. The reason for this separation was fundamentally a lack of sympathy on the part of S. Barnabas with S. Paul's aggressive plan for the enlargement of the work. John Mark had failed S. Paul at a time when he specially needed sympathy and comradeship (Acts 13:4). S. Barnabas was not so much affected by this as S. Paul. He was of a more phlegmatic temperament, and Mark's action had less keenly touched him. But S. Paul, with his daring and bold spirit wanted someone who would give him quick and resolute response. S. Barnabas passes out of this history when he separated from S. Paul. The rest of the book is wholly Pauline. The choice of Silas was due to his fitness for the work as shown in Antioch (Acts 15:32). His name is a Latin name, and he was, like S. Paul, a Roman citizen.

The note here is *Congeniality in spirit and purpose.*

*Questions* 12-15. *S. Timothy:* the note here is personal affection and spiritual sympathy. His father was a Greek, his mother a Jewess. The combination was a character which blended the imagination and sensitiveness of the Greek with the spiritual depth and insight of the

Jew. He gave to S. Paul a peculiarly tender response. He proved equal to the great man's love, and did a fine work in the early Church. We know little of him, however, beyond this. He was not a powerful and creative genius like the great Apostle. His work was of the quiet and pastoral character, but just such work is necessary in building up the Faith in any community. S. Timothy is, in fact, the representative of that ministry whether of Bishop or Priest, whose value lies not in anything bold or far-famed, but in the loving skill with which it serves in its own place.

*Question* 16-19. *S. Luke:* He is the writer of the Acts, and of his Gospel. He was a physician. Now let us put the story of their meeting in this way:

S. Paul had come to Troas, led onward by circumstances and influences of which we are not clearly told. At Troas he meets this man, S. Luke, who may have been a resident of Philippi, carrying on there the practice of his profession. He and S. Paul meet. They become acquainted with each other, and the physician is converted to Jesus Christ. Then follow the long talks about the mission of Christianity, the unfolding of S. Paul's hopes and one night, in a vision, the Apostle sees his new friend, *this* man from Macedonia, who seems to appeal to him to cross the sea, and carry into that Roman colony, and to the busy cities of Greece, the word of this new and blessed Faith. It is a crisis in the Apostle's career. And then he, with this new friend, goes. S. Luke, in telling the story, does not tell us this in so many words, but he refers to a *certain* man from Macedonia, someone known to S. Paul, and goes on to say (Acts 16: 10), "immediately *we* felt an eagerness to start at once for Macedonia, concluding

that God had summoned us to tell the Good News to the people there." (*cf.* Ramsey, *S. Paul the Traveller,* page 200.)

It was this S. Luke "the beloved physician," who afterward wrote the Gospel. It is from him, with his nature that felt the suffering and sorrow of the world, the hidden pain and joy of motherhood, the glory of the little children, their helplessness and need, that we get the fuller story of the Infancy of Jesus. If later on he meet the Blessed Virgin, as tradition assures us, it was not strange that she should have told him the story of the angelic visitation and the strange yet beautiful memories of the Holy Night when her Son was born. Granted that here we are dealing with intimations merely, yet they are such as follow naturally the law of God's revelations and His dealing with man.

*Question* 19 (II. Tim. 4:11) brings Mark again into the circle of innermost friends. He is with S. Paul at the end.

## III.—For Discussion in Class.

Note the references given here. They tell us where lay the secret of S. Paul's power to win friends. No one can keep friends who is not himself a friend. The measure of love is in ourselves. We are loved because we first love. What S. John says of God, "We love Him because He first loved us," is true of man also.

Do you want love? Give it. Do you want friends? Then be a friend. Do you want trust? Then trust others. Do you want to keep the hearts of men kindly and just in their judgment of you? Then be just and true and tender

in your judgment of men. S. Paul was a friend. And each friend gave back to him his own peculiar personal answer. S. Barnabas gave as S. Barnabas could give; Silas and Timothy and Luke, each gave according to his nature.

CHAPTER XXX.

# S. Paul's Triumphant Faith.

*His Hardships and Sufferings.*

Lesson Passages: I. Cor. 4:11-13; II. Cor. 11:23-33; 12:9-10; Gal. 6:14-17; Rom. 8:35-39.

NOTE:—S. Paul lived a life of hardship. On his journeys by land and sea he was beset by many perils, and endured severe sufferings. His sufferings from the insults and misunderstandings of those whom he tried to serve were more intense than his sufferings from shipwreck, scourging and stonings. Their hatred and opposition caused him the deepest personal pain.

The cheerful spirit in which S. Paul faced his sufferings was remarkable. His irrepressible cheer rose triumphant above all trials. In jail when his feet were in the stocks, he sang; and in the shipwreck when his fellow passengers were disheartened and fearful, he encouraged them. "He took the sacrifice and hardships of his life with real, hearty good-will, as in the line of a soldier's duty."

His hopefulness in the face of many perils was due in part to his ability to see beyond his present afflictions. "It is but for the moment," he said, "and worketh for us more and more exceedingly an eternal weight of glory." But it was always his intense longing to help his fellow men that enabled S. Paul to bear his hardships and suffer-

ings. This was the glory of his sufferings; they were borne in order that men might be raised above the sordidness of life, that they might be helped to realize their lives in God Himself.

In spite of the greatness of his personal life and his work, S. Paul was humble. Through his struggles and through God's revelations in Jesus he learned humility. "I know," he said, "that in me, that is in my flesh, dwelleth no good thing. I take pleasure in weakness, in injuries, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak, then am I strong." Though God had honored him with great powers, he was careful not to exalt himself because of them.

In all these hardships and trials it was S. Paul's triumphant faith which enabled him to persevere. Faith with him was a living fellowship with Jesus. It was not simply a belief in his human life, and in his divine origin, and in his resurrection. It was more. It was a daily comradeship with the Master, it was a living fellowship whereby Paul hoped to see Christ accomplish in him what He had previously done in Himself. S. Paul thus was content with his Master's lot and entered into his Saviour's ministry of helpfulness and goodness. He had no fear that Jesus would fail him. This idea of faith as a living relationship of course included in its sweep not Christ only, but Christians. S. Paul saw that the grandeur of the Christian life stood not in individual acceptance of the Master, but rather in that relationship of brave hearts by which in the unity of faith all are some day to be complete in the stature of the fulness of Christ. On this basis S. Paul's faith was life. Accordingly, it could accept calmly all difficulties, hardships, and sufferings which

came to it. It was a faith triumphant which overcame not only all present trials but which also faced the future with quiet confidence.

The questions contained in the scholar's manual are too many in number to allow extended notice of each. They are, indeed, very easily answered in the main.

The keynote of his character was personal loyalty to Jesus Christ. But note how deeply this reached. To him Jesus was the Messiah and Son of God. God, the infinite and eternal Father, dwelling in light unapproachable, whom no man could see, had revealed Himself in the Face and Person of Christ. He spoke through Christ, acted through Christ, loved the world through Christ, through Christ showed His infinite compassion, and through Christ was redeeming and saving the world. Granted this to be true, and everything else followed. S. Paul believed this. He was not a philosopher, but a witness to Christ. He was not the narrow Jew, but the ambassador and apostle of a world-wide, universal Gospel. There could be nothing larger than this. Before it all else fell. In the presence of Christ all things bowed: kings and emperors, all the wisdom and glory of men, all the past history of the world, all present problems, difficulties, sins, sorrows, all were subordinated to the revelation of God in His Son.

Such a faith as this simply covers all life. S. Paul had no more question of the supreme Lordship of his Saviour, than he had of his own personal life and experience. To personally accept Jesus Christ, to personally acknowledge His authority, simply meant that for one who did this, all the experiences of life were henceforth auxiliary to the service of Christ. Sorrow and pain, duty and

service, danger and self-sacrifice, were not things to bring despair and defeat, but lay in the path, to be taken up in simple trust and gladness of heart. Where duty and service led him, there he went without fear or question.

*Again,* Question 8 asks if we think that S. Paul was a boastful man. Yes and no. Boastfulness in the sense of vain self-flattery had no place in him. But boastfulness in claiming a joy of service, an utter gladness of heart in being able to serve Christ, this he certainly did show. This did not mean a small vanity, whose eyes were ever turned back upon itself, gloating over its own poor goodness or accomplishment. It was simply the gladness of feeling that every power of body and soul and mind had been freely and irretrievably dedicated and given over to his Master. Other men served the emperor, the state, he was serving Christ. Other men were glad to give their lives, if need be to the prosecution of some art or knowledge; he was glad to give his to Christ. Other men were not ashamed to bear suffering in the service of the king; he was not ashamed of the Gospel of the Son of God, who was King of kings and Lord of lords, who had redeemed him, and had sent him out with His message of salvation.

*Question* 10. S. Paul's faith based on this conception of Christ as having Divine authority, gave to his own life intensity of conviction, and uncommon strength of purpose. His friends felt this singular sincerity and clearness of character. He became in this way a natural leader. He inspired others, created courage and enthusiasm, and the world ever since has felt the same influence, even in his writings.

## III.—For Discussion in Class.

*Question* 11. The word *look* means *to look at a mark*, some definite object or prospect—*i.e.*, the things about us are temporary and it does not pay us to fix our gaze on them as if they were to last on indefinitely. But the unseen, the things that lie beyond this earthly life are lasting, permanent, and will last as long as the soul. On these we fix our attention.

Note:—Character lasts longer than money. Suppose a man say, "I am determined to get money, no matter what it costs. I will get wealth, by good means or bad." He may get gold, and character may go to the winds. But what does it profit him when death comes? So political advancement; or pleasures; these things are merely temporary. They vanish after a while, but the man who has kept himself pure and honorable has a peace of conscience that no merely earthly failure can ever destroy.

S. Paul thought that nothing was too great a price to pay for the inward joy of doing right and serving Christ.

*Question* 12. The *weakness* S. Paul refers to is (1) the weakness of body against the power of suffering, of persecutions, of reproaches and insults. A Jew insulted him, well let him do so—S. Paul would not insult him in return. They would persecute him—well they could make him suffer, but they could not make him indulge the spirit of revenge and recrimination. They were strong in the outward strength of numbers, of hatred, of violence, of cruelty; he was weak in all these ways; but he was strong in patience, in spirit, in sympathy, in love, in faith, and now what is the result?

(2) They did not crush the power of love and faith. This power did its work. It lifted up Jesus Christ. It preached the love and Fatherhood of God. It told everywhere the Good News. It laid the foundations of the Church. It threw into that Roman world the enthusiasm of a divine hope, and the new age of Christianity began.

Love is the strongest force in the universe to-day. It is the only force that outlasts all others, and in the end brings about a higher and nobler condition of things. Jesus revealed this power of Love, and S. Paul took up the work of Jesus. All his mere physical weakness, all his neglect of force, of selfish power, of harsh and cruel judgment, all his capacity for suffering and patience—these were the secret of his mighty strength as an influence for the lifting of human life.

*Questions* 13-14. Read *Romans* 8. It is a splendid passage, full of high courage and serene confidence. Take the word *Separate us from the love of Christ.*

(1) Nothing can destroy Christ's love for us. No sort of evil or sorrow can do this.

(2) But *also* nothing can separate us, cut us away from, our love and faith. The main question in our own character is whether anything can kill *our* love, *our* faith. The assault of temptation and sin is not against Christ, but against us.

*But* notice: The two really involve each other. Suppose I am discouraged by failure and faults in my own nature and experience. Then there may come a doubt whether God can care for me in my weakness. In such an hour two things must combine to make me stedfast and strong. One is the absolutely true, enduring love of God, and the other is my own stedfast love for God. When

I am bitterly conscious of my own unworthiness, there will rise before me the life of Christ, His voice, His pledge of the eternal Faithfulness, and in my weakness I throw myself on that great eternal fact, and am saved from despair. In Christ I am strong, and am *more* than conqueror, *i.e.*, I am *superabundantly* a conqueror, I am a conqueror with all the fulness of triumph, not simply conqueror by the barest magic, but conqueror with the fulness of a great victory.

Take some poor fellow who has been fighting the chloral or drink habit, and who goes to some sanitarium for treatment. He comes out straightened and set on his feet. But how often his old temptation follows him like a shadow, even at his back, watching to leap on him like a beast, leering at him from every drugstore and saloon, coming upon him in his dreams and at his work. Such a victory is not *superabundant,* but just a meagre victory snatched from the jaws of defeat. Now Christ can come to that poor man's help. He can fill his life with a new power and a new love, and give him a new work to do, and so make his victory something real and substantial in its splendid strength.

CHAPTER E.

# S. Paul's Letter to Philemon About Onesimus.

*Practical Christianity.*

Lesson Passage: The Epistle to Philemon.

I. Note:—The Story of Philemon, according to known facts, supplemented by tradition, is as follows: Philemon dwelt at Colosse, where he was a fellow-laborer of S. Paul, being at the head of the Christian Church in that city. Onesimus was the slave of Philemon. Because of some serious mistake or wrong-doing, he had run away from his master, and had come to Rome. Here he met the Apostle Paul, being one of those "who went in unto him" "in his own hired dwelling," and was converted. Now Onesimus was no common slave. He proved an efficient and trustworthy friend. He was of the greatest assistance to S. Paul, who, imprisoned as he was, and yet full of affairs, needed just such a helper. But was it right for S. Paul to keep Onesimus away from Philemon, his master? The Apostle thought not; and so he sent a letter to Philemon by Onesimus, asking that the slave be forgiven, and giving Philemon to understand how much he (S. Paul) would like to have Onesimus with him as a helper. The letter is worthy of careful study as a model of delicate and tactful expression, as showing how the spirit of love can be

carried into business, and as throwing light on one side of S. Paul's many-sided character.

II. The slave population in Rome was enormous. Their misery, their restlessness under tyranny, their sorrows and the daily insecurity of life, all led to conditions whose terrible nature we cannot exaggerate. At this very period there had been a revival of the worst side of slavery. A Roman Senator, who owned some four hundred slaves, had been murdered by one of them. There was an old law, called the Silanian law, which decreed that when a master was murdered his whole "family" of slaves should be put to death, on the principle that "no master could be murdered without complicity of a number of his slaves, and it was meant to strike terror into the vast number of these by making their own common safety depend on their protecting the life of their owner" (Farrar). The Senate voted to apply this law in this case; the populace however were horrified at such wholesale butchery, and would have carried their point. But Nero sided with the Senate, and he ordered the execution carried out by military force. Onesimus belonged to this wretched class of human beings who had no rights and whose lives were in the great majority of cases so miserable.

His old master in Ephesus was S. Paul's friend. Very possibly he had seen the great Apostle there. How, we know not, he came to S. Paul. He becomes a Christian, as many another slave did, and found his manhood in Jesus Christ, and was welcomed into the Christ-Brotherhood.

2. He was no longer a poor Phrygian slave, but Onesimus the brother and beloved, the only Child in the Gospel of S. Paul. He was Christ's freeman.

He was so grateful, so thoughtful in his loving service, that he became in a sense almost indispensable to S. Paul. But here comes in the point.

(1) According to the law of property and the institution of society, Onesimus belonged to Philemon.

(2) Onesimus had also taken from Philemon certain monies and fled. This was theft, and it should be given back. The law of restriction was and is a sacred law. It was proper for Onesimus to restore this. How shall this be done?

III. S. Paul writes this letter. It is skilfully expressed, thoughtful, friendly, frank, and courteous:

Now notice the letter carefully:

1. Its recognition of the Christian Brotherhood—mentioning certain persons who are well known to Philemon.

2. The beautiful recognition of Philemon's own Christian character (vs. 4-7).

3. The mention of Onesimus, as one who had been welcomed into this same Brotherhood of Christ, and who now is no longer the useless and pilfering slave of Philemon, but has become a brother beloved, and who is serving S. Paul with all the tenderness of a son (vs. 8-12).

4. This Onesimus, the property in law of Philemon, is now lifted up into a new relation. He may have been lost for a time, as a poor run-away slave, in order that he might be returned forever as a Brother in Christ, no longer a slave, but a brother, beyond a slave, a fellow-sharer in the life of Christ (vs. 13-17).

5. Then S. Paul says that whatever Philemon may have lost through Onesimus, he will repay. In this way S. Paul will make Philemon his own debtor also. They will thus be, as it were, partners in the mutual service and love of Onesimus.

The point here is striking: It is the fact of the mutual interest every Christ-Brother has in every other Christ-Brother. In such a love and brotherhood as this it is in fact impossible that slavery should exist. It would be the death-blow to all such ownership.

Not a word is said about setting Onesimus free, but the principle of Christ-brotherhood is stated in its uttermost simplicity. Granted this, and slavery falls by its own weight.

6. Finally, the letter closes with a charming friendliness. S. Paul invites himself to Philemon's house, and tells him to have his room ready against his coming.

IV. This letter shows how the principles of Christianity worked their way into the hearts of that early age. It was not by legislation but by force of sheer love. Christ so loved the world, so lifted men and women up into fellowship with Himself, that this new fellowship swept away the bitterness and differences of rank. There can be no such thing as *caste,* no such thing as class-hatred and race-war, when Christ is enthroned in men's hearts.

It will show itself not only in this way, but in any parish. Where Christ is in our hearts, we simply cannot dislike, or hate, or fail to forgive.

# The Last Days of the Apostle Paul.

*The Deepening Shadows.*

Lesson Passage: II. S. Timothy, Chaps. 1-4.

I. NOTE:—To those who have become interested in the fascinating narrative of the Book of the Acts, it is a disappointment that the account closes so abruptly. We are so interested by S. Paul, that we wish to know what became of him. Did he carry out his cherished plan of going to Spain? Was he again imprisoned? How did he meet his death? The answers to these questions we get partly from S. Paul's Epistles, in scattered hints and allusions; and partly from tradition. The following account gives the main facts of his life, after the close of the two years of his first Roman imprisonment. The references give the passages upon which the statements are based.

After his release from imprisonment at Rome, S. Paul is supposed to have visited Philippi again (Phil. 1:26; 2:24), and perhaps other Churches. We know of his wish to visit Colosse (Philem. 22). Although he desired to go to Spain (Rom. 15:24, 28), there are few who now believe that his wish was gratified. The fact of his visit to Macedonia is established by I. Tim. 1:3, written from Corinth. In his letter to Titus, he speaks of being in Crete (Tit. 1:5). He went to Miletus (II. Tim. 4:20); to Ephesus (II. Tim. 1:16-18); and to Troas (II. Tim. 4:13), where he left a cloak, which he sadly needed later, when imprisoned in a Roman dungeon. We know that he visited Cor-

inth (II. Tim. 4:20), and that he intended to winter at Nicopolis. During this time his First Letter to S. Timothy and his Letter to Titus were written. Meanwhile the burning of Rome by Nero had occurred, followed by the organized persecution of the Christians, on whom the Emperor wished to place the blame for his own deed. No Christian was safe from arrest, and so it came about that two years after his release from imprisonment, S. Paul was again arrested (whether at Nicopolis or at Troas we do not know) and sent to Rome. This time it was not mild imprisonment, "in his own hired house," but the severest known to the Law. We know something of the hardships, sufferings, and loneliness of his life at this time, from a letter written from his dungeon. It was the last he ever wrote, and was addressed to "Timothy, my beloved child." We know it was "The Second Epistle of Paul the Apostle to Timothy." It is a short letter, containing but four chapters. It can easily be read through at one sitting.

With the concluding verse of this Epistle, we have heard S. Paul's last words. As to the manner of S. Paul's death all traditions unite in saying that he underwent execution by the sword. His Roman citizenship saved him from the torture. If any friend was with the Apostle, during his trial, or was present at his execution, no word of it has come down to us.

II. The answers to the questions in the scholar's manual are very easily made out from the foregoing note and the references given. Let me note briefly certain points brought out.

1. The *real shadow of death* was now gathering. Like his Master, he was coming into the last hours and days

of his own passion. Passion means suffering. Jesus has lifted all noble and vicarious suffering up into fellowship with His own Passion. He foretold this and said, "Lo, I am with you alway."

2. S. Paul *longed for human friendship* in his final hours. Is this weakness?

NOTE:—God longs for human love. He so loved the world that He gave His only Son, to bring back to Himself the hearts of men. The greatest fact in God or Christ or man, is the fact of love, this desire for love. It is this that transforms the Universe from a cold and awful splendor of stars and suns wheeling on in their endless circles of light, to the infinite home of an infinite Father who gathers His children about Him, and trains them to know and rejoice in His presence and dwell in the freedom of His mighty Home.

3. S. Paul *turns to his friends* for comforts to mitigate his suffering and hours of solitude. Roman prisons had none of the comforts of our modern prisons. The winter was now coming on. He wants to get back his rough, heavy cloak. It was one of those large sleeveless garments. He may have woven it himself of the black goat's hair of Cilicia. He had used it many years, and through storm and shipwreck and long, weary journeyings, it had been his comfort. Now he is an old man, shivering in some gloomy cell under the palace, and he longs for the old cloak that hangs in the house of Carpus, and asks Timothy to bring it with him.

"The books, especially the parchments." What were these ? Probably some precious rolls of Isaiah and the Psalms and the Lesser Prophets, which he had used for many years. This is one of those touches, very human,

very simple, which give the story of these last days an added pathos. Centuries after this the hermit Anthony bequeathed to the Archbishop Athanasius his old sheepskin cloak, the only thing he had to leave him. Who fell heir to these poor riches of S. Paul, when he lay at last in his nameless grave? (*cf.* Farrar, "Life of S. Paul," Vol. II., p. 570).

4. *The Note of Triumph.* Many great men have died with words of disappointment over their life-work. It is as if they got to comparing their little success with the overwhelming demands of the world, and felt that all they had accomplished was as nothing. "What boots it, my little achievement? What does all I have done really amount to?" Not so S. Paul. He never shows a finer courage than in this last letter to S. Timothy. Read it over with your class, some Sunday, just as you would read a "short story." Do not dwell too long on different parts, but swing through with a certain freedom of movement. Mark certain points for emphasis; as, *e.g., Chapter* 1: 3-6, 11-12; *Chapter* 2: 1-5; *Chapter* 3: 14-19, a warning against superficial disputes, calling for a stern and simple, straightforward faith; *Chapter* 3: 14-17, with its emphasis on the importance of early religious training and instruction; *Chapter* 4: 1-3, with its clarion call to clear and unwavering preaching of Christ's Truth; and *Verses* 6-8, with their superb confession of faith, and hope reaching into the world beyond death: and, last, this lovely mention of personal friends in *Verses* 9-13.

The great mistake in teaching young people is very often found in dwelling too much on details. Let the movement be large and living, so as not only to keep up, but to create interest.

# X.—SUMMARY OF S. PAUL'S LIFE AND WORK.

CHAPTER F.

# Review of S. Paul's Life.

THE IDEAL MISSIONARY.

The questions in the scholar's manual for this chapter are already covered so fully in the preceding Notes, that it is not necessary to go into them at great length.

The teacher should not attempt to put into one Sunday's study this entire chapter. By carefully reviewing his own Notes he will be easily able to set against each question the chapter where it is answered, and then let him become so familiar with all the questions that he can use them as the basis for a *quiz*.

CHAPTER H.

# Review of the Character and Teachings of S. Paul.

## Missionary Qualities.

The Note on Chapter F applies to the present chapter. Speaking of the *Quiz,* there is no better way for making a review both interesting in itself, and a test of knowledge. If the *Review Questions* have been rightly used from Sunday to Sunday, such a general Review as this will be really exhilarating.

This chapter bears especially on the *Missionary Qualities, i.e.,* the qualities which enabled him to promulgate a new faith among men. You can conceive of a man having all the knowledge S. Paul possessed, just as brilliant, as eloquent, as ambitious and forceful as he, and yet with a nature so cold, so unsympathetic, so dogmatic and severe, that he would have gone through the entire Roman Empire without gaining converts, without the slightest success in winning men and women to the love and knowledge of Jesus Christ.

Missionary work requires one who is, in the deepest sense of the word, a revealer of Christ in the love and wisdom, in the broad and sympathetic spirit of his own life.

The same is true of anyone who preaches the Christian Faith to-day at home as well as abroad. And it is also true of the Sunday school teacher. Notice carefully, then, the qualities that stand out in S. Paul:

Delicacy: Tact: Courage: Indomitable Faith in

Christ: Indomitable Purpose in himself: Sympathy for those who differ with him, and whose point of view is not the same as his own.

Note his Cheerfulness: Hopefulness: Friendliness: his love for others and his yearning for others' love for himself.

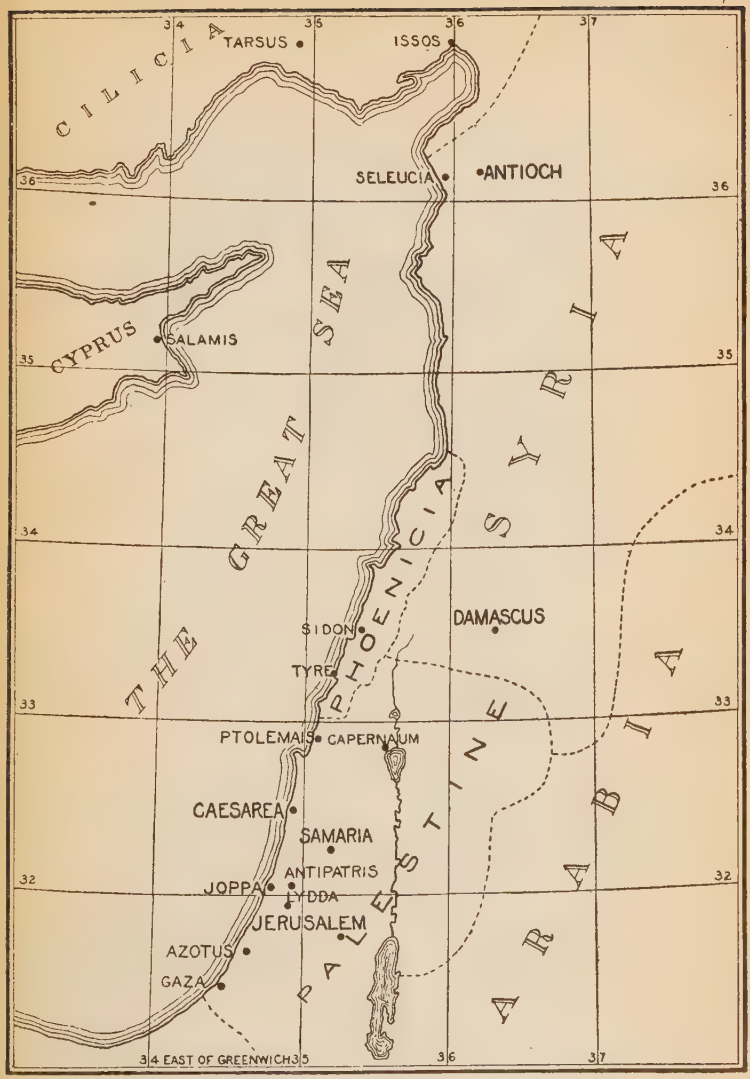
Note his faith in man; his high and splendid thought of the world.

No man can win the world who does not believe in the world and love it. God does not send Jesus because He is disgusted with the world and its sinfulness. He sends His only Son because *"He so loved the world."*

Any Pastor who is disgusted with his people and out of patience with them, might as well give up attempting to preach the Gospel. He can succeed as a merchant or a lawyer, perhaps. But he cannot be a Pastor of Christ, over men and women.

So with the Sunday school teacher. He must see in every boy and girl something beautiful, something noble, and worth his while to love, to pray for and study, in order to reach, if he would really teach his class.

*"The Church in the extension of the Incarnation."* What does this mean? Simply that Christians are the embassadors of Christ, those through whom Christ is seen and known, through whom He comes to men now as He came to men in the old years in Palestine. Someone, speaking of the work of Christianity, said: "Christianity? Why, Christianity has never been tried!" This is true, in large measure. And so it is for *us,* us men and women who want to follow Christ, to try in all humility, and yet in deepest earnestness, to carry His spirit in our hearts.

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# OUTLINE CHRONOLOGY OF S. PAUL'S LIFE.

A. D.
36.—Saw Martyrdom of S. Stephen.
37.—Converted near Damascus.
38.—In Desert of Arabia (Gal. 1 : 17).
45.—First Missionary Journey (SS. Paul and Barnabas).
46.—Return to Antioch.
49.—Second Missionary Journey (SS. Paul and Silas).
52.—At Corinth.
53.—At Jerusalem.
54.—Return to Antioch.
54.—Third Missionary Journey (S. Paul).
54-57.—At Ephesus.
57.—In Macedonia.
58.—At Corinth.
58.—At Jerusalem (Arrested).
59.—Interview with Felix, the Governor.
60.—Interview with Festus and Agrippa.
60.—Appeal to Cæsar.
60.—Sails for Rome.
61.—Reaches Rome. Lives in own Hired House.
63.—Heard and released.
63.—Goes to Asia.
64.—In Crete and Ephesus with S. Titus.
64.—At Corinth and Nicopolis.
65.—In Dalmatia and Macedonia.
65.—Arrested. Sent to Rome.
66.—First Trial before the Emperor.

## APPROXIMATE TABLE OF DATES, AUTHORS, AND PLACE OF WRITING OF THE BOOKS OF THE NEW TESTAMENT.

| BOOK. | AUTHOR. | DATE. | PLACE. | TO WHOM SENT. |
|---|---|---|---|---|
| S. Matthew | S. Matthew | 50 | Palestine | For the Jews. |
| S. Mark | S. Mark for S. Peter | 65 | Rome | For the Romans. |
| S. Luke | S. Luke for S. Paul | 63 | Rome | For the Greeks. |
| S. John | S. John | 90 | Ephesus | For all Christians. |
| The Acts | S. Luke | 79? | Rome | General History. |
| Romans | S. Paul | 58 | Corinth | Romans. |
| I Corinthians | S. Paul | 57 | Ephesus | Ch. in Corinth. |
| II Corinthians | S. Paul | 57 | Macedonia | Ch. in Corinth. |
| Galatians | S. Paul | 58 | Corinth | Ch. in Galatia. |
| Ephesians | S. Paul | 63 | Rome | Ch. in Ephesus. |
| Philippians | S. Paul | 62 | Rome | Ch. in Philippi. |
| Colossians | S. Paul | 62 | Rome | Ch. in Colosse. |
| I Thessalonians | S. Paul | 52 | Corinth | Ch. in Thessalonica. |
| II Thessalonians | S. Paul | 53 | Corinth | Ch. in Thessalonica. |
| I Timothy | S. Paul | 64 | Corinth | S. Timothy. |
| II Timothy | S. Paul | 66 | Rome | S. Timothy. |
| Titus | S. Paul | 64 | Corinth | Titus. |
| Philemon | S. Paul | 63? | Rome | Philemon. |
| Hebrews | Unknown | 65 | Rome | Palestine Jews. |
| James | S. James | 52-63? | Jerusalem | General Church. |
| I Peter | S. Peter | 63 | Rome | General Church. |
| II Peter | S. Peter | 63-70? | Rome | General Church. |
| I John | S. John | 90-95? | Ephesus | General Church. |
| II John | S. John | 90-95? | Ephesus | "The Elect Lady." |
| III John | S. John | 90-95? | Ephesus | Gaius. |
| Jude | S. Jude | 80 | Palestine | General Church. |
| Revelation | S. John | 95-97 | Ephesus | General Church. |

# OUTLINE OF S. PAUL'S MISSIONARY JOURNEYS.

S. PAUL'S FIRST MISSIONARY JOURNEY. (Acts 13, 14.)
With S. Barnabas and S. Mark.

ANTIOCH in Syria, 45 A. D. By land to its seaport,
SELEUCIA, whence they sail to
CYPRUS, the birthplace of S. Barnabas, landing at
SALAMIS, the eastern port of Cyprus. Preached there, and traversed the island (100 miles) to
PAPHOS, its western city and capital. Here Elymas was struck blind and Sergius Paulus converted. They then crossed to Asia Minor to
PERGA. Here John Mark left them, and returned home. After enduring the trials mentioned in II. Cor. 11 : 26-27, they went to
ANTIOCH in Pisidia. Preached in synagogue to Jews and Gentiles. Persecuted and cast out, they went to
ICONIUM, Capital of Lycaonia. Stayed "a long time" making converts. Being stoned, they fled to
LYSTRA. Healed a cripple, and were treated as gods Mercury and Jupiter. Jews from Iconium came and declared them impostors. Fled to
DERBE. Rested a short time, and returned by same route, to
LYSTRA,
ICONIUM,
ANTIOCH,
PERGA, sailing again to
ANTIOCH in Syria, reporting their work, and remaining there probably six or seven years.

S. PAUL'S SECOND MISSIONARY JOURNEY. (Acts 15 to 18.)
With Silas.

ATIOCH IN SYRIA, going by land to
SYRIA AND CILICIA, "confirming the Churches," and delivering the Decree of the Council of Jerusalem. Thence to
DERBE AND LYSTRA. S. Timothy was met there, and taken with them to
PHRYGIA AND GALATIA. S. Paul taken sick (Gal. 4 : 3) and forbidden by the Spirit to enter the Province of Asia, went to
MYSIA, and was divinely guided to
TROAS, where he met S. Luke, had the vision inviting him to Greece, sail to

NEAPOLIS, thence by land to
PHILIPPI, a Roman Colony in Macedonia. Here Lydia was converted and a sorceress recovered. Apostles were imprisoned. Released by a miracle, converting the Jailer and baptizing him. S. Paul left S. Luke and S. Timothy there and went to
THESSALONICA. Stayed there three weeks. Persecuted, he went to
BEROEA, followed by persecutors from former cities, until he left for
ATHENS, leaving Silas to follow him there later. No success there. Went to
CORINTH. Preached there a year-and-a-half. Joined here by Silas and Timothy. Converted Aquila and Priscilla, and after some more persecution, he sailed with them from the seaport
CENCHREAE to
EPHESUS. Left Aquila and Priscilla there and went himself to
CAESAREA, thence by land to
JERUSALEM to keep the Feast of Pentecost (Acts 18 : 21), returning to
ANTIOCH in Syria, where he dwelt less than a year.

S. PAUL'S THIRD MISSIONARY JOURNEY. (Acts 18 :23 to 21 :33.)
With S. Timothy.
ANTIOCH (Syria) through
GALATIA and PHRYIA to
EPHESUS, where Apollos had baptized converts with Baptism of Repentance ("John's Baptism") ; baptizes them, confirms, and remains three years there preaching. Taught in the School of Tyrannus. Overcome by opposition of Demetrius, the Craftsman of Silver Shrines for Diana, and after writing I. Corinthians and Galatians, went to
MACEDONIA, encouraging converts. Thence to
GREECE, staying there three months. Opposed by enemies, he went secretly to
PHILIPPI. There joined by S. Luke, in five days they set sail to
TROAS, where they stayed seven days. After restoring Eutyches to health, S. Paul traveled by land to
ASSOS, to meet his companions, with whom he set sail for
MITYLENE, and in two days put in at
TROGYLLIUM, opposite the Island of Samos. The following day they reached
MILETUS. Remained two days, and S. Paul met the Elders (Presbyters) of Ephesus to bid them farewell. Thence sailed, past Coos and Rhodes, to
PATARA, where they changed vessels to secure through passage to Syria via

TYRE, at which Port the vessel remained seven days. S. Paul was warned not to go to Jerusalem; but persisted. They then reached

PTOLEMAIS (Acre), remaining one day. Thence to

CAESAREA, staying some days with S. Philip the Deacon. Met Agabus, who foretold of S. Paul's Arrest to follow. S. Paul's party, with Mnason (of Cyprus), then went by land to

JERUSALEM, where they met the full Assembly of the Church (the Apostles and Elders), who advised S. Paul to conform to Jewish Rites by a public purification with four men, who had taken a vow. While performing this rite, he was seized by the mob, rescued by the Roman Chief Captain, put in prison, and later sent to the Governor Felix, at

CAESAREA.

S. PAUL'S VOYAGE TO ROME. (Acts 21 : 23 on.)

With Aristarchus and Certain Prisoners, under Julius, the Centurion.

CAESAREA, sailing to

SIDON, where he visited his friends. Tence to the leeward of

CYPRUS to

MYRA, where they changed vessels to an Alexandrian Corn Ship going to Italy, in "many days" reaching

CNIDUS, where they were caught by wind and current and driven to

CRETE, in the south. They got under the shelter of the coast, and reached

FAIR HAVENS. The harbor being poor, they tried to reach

PHENICE, but were caught by the Euroclydon Wind and took shelter under the Island of

CLAUDA, where they prepared the ship for the storm. They then drifted for fourteen days, finally running the ship aground in the creekos

MELITA, where they landed by swimming to shore on broken wood from the ship. Here S. Paul cast off the viper, fastening on him. Here also he healed the father of Publius. After three months, they sailed to

SYRACUSE (Sicily), where they stayed three days, and then came to

RHEGIUM (Italy), and after one day reached

PUTEOLI (Pozzuoli), in the Bay of Naples. Rested seven days, and went by land, via Appian Way, to

APPII FORUM, where brethren from Rome came out to meet them. Together they proceeded to

ROME, where S. Paul remained two full years in "his own hired house."

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